

UNITED THEOLOGICAL SEMINARY

**ESTABLISHING AN EDUCATIONAL STANDARD FOR AN
AFRICAN-AMERICAN BAPTIST CHURCH IN THE 21ST CENTURY**

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CHAPTER 1

THE INTRODUCTION

It is my contention that the African American Baptist Church should have a vision of education for its community and the congregational life. Necessity lays the responsibility upon us for one instance because the majority of the African American community is found in the Baptist Church. According, to George Gallup and Jim Castelli 52 percent of the African American community is Baptist in our nation.¹ This population is beset with many societal problems and obviously these problems impact on the life of the church and community. I shall relate the social conditions in the text of this paper and provide a model of what we should be doing in our congregations educationally to address them.

If the church internally does not have a standard for church education it is likely the people of God will not be adequately equipped to deal with their personal lives or the wider social ills in society. At the time of my writing this dissertation the San Francisco Bay Area was shaken with an earthquake that registered 7 points on the Richter scale. Many lives were lost. However, seismologists have stated that if in the past thirty years the community had not established better earthquake standards for construction of buildings, the loss and casualties would have been more

devastating and possibly worse than the quake of 1906. As we go into the 21st Century the African American Community will carry a lot of freight of many social ills such as drug abuse, teenage pregnancies, under achievement academically, homelessness, unemployment, etc. But it is the contention of the writer that if the Church has a standard of education, we shall be able better to prepare the people for the needed tools and skills to succeed in spite of the "seismic quakes" of discrimination and the attending problems of urban America.

The task of having a standard that is universal for the Baptist Church is problematic because of the autonomy of our churches. Unlike African American churches in the connectional form of church government there is no bishop, superintendent or elder with the authority to say what is to be done in the local congregation. However, if a local Baptist Church creates a successful model, through associational relationships hopefully others will be inspired to adopt those measures that have proven successful.

A review of the literature and problems of African Americans in the Reconstruction Era following slavery indicate that life for blacks was difficult.

Though the slaves were legally set free, economically, politically and educationally blacks were still in servitude in another sense. They did not get all of their forty acres

and mules. The Johnson-Hayes years took the Union soldiers out of the South who were there as a protection for the ex-slaves. Planters were not interested in permitting blacks to have universal education because an educated black would be a threat to the position of the white planters and rob them of possible cheap labor.

Even in the midst of the above odds, African Americans knew that if they could get an education their lot would be improved socially and personally. Though white missionaries from the North and the Freedmen's Bureau did work to help remove illiteracy from the South, the initiative to learn came basically from Blacks. This virtue and value for education was cited by James D. Anderson who said:

Before Northern benevolent societies entered the South in 1862, before President Abraham Lincoln issued the Emancipation Proclamation in 1863, and before Congress created the Bureau of Refugees, Freedmen and Abandoned Lands (Freedman's Bureau) in 1865, slaves and free persons of color had already begun to make plans for the systematic instruction of their illiterates. Early black schools were established and supported largely through the Afro-Americans' own efforts. The first of these schools, according to current historiography, opened at Fortress Monroe, Virginia, in September 1861, under the leadership of Mary Peake, a black teacher.²

But it was the Church and more specifically the African American Baptist Church that served as a bastion of hope and provided programs which were great models of racial-uplift and social betterment. It is the thesis of the writer that blacks have always used education as a means of character building and social betterment and established in the late 19th Century many academies and requirements for a trained

ministerial leadership to lead the people out of the dark nights of a new found freedom. When the public education refused to welcome blacks or the initial public opportunities for blacks were so inferior, the Black Church stood in the gap and founded enterprises of education and trained leadership to lead and train the people.

Education in America is in trouble. There has been much concern shown over this in many writings in the last ten years. If the nation is in trouble it follows that black education is even in worse trouble. Though some have suggested that blacks must turn to a parochial and private form of education to get away from all of the apparent ills of desegregated education, the fallout of desegregation in the classroom and discrimination in hiring practices for teachers and administrators, I contend that we do not have the financial resources to maintain a private educational system; and since we pay taxes we must get from public education as much as we can. However, in areas where the public schools have failed in terms of character building and role modelling for our children and youth, we must establish complementary educational programs that will welcome our youth and children to church after school hours as Jews and other groups have done, to teach our own through tutorial programs, summer school academic programs and scholarship programs.

The model that I share for an educational standard is informed by a wholistic theological point of view and sees education as not only for indoctrination and preparing the member just for personal salvation. The Church today is challenged also to see education in the church as a laboratory to equip the saints for ministry in the entire world. There is an African saying that any community that has no good schooling is enslaved.

My model of an educational standard is designed to free persons for service through disciplined preparation for Christian ministry. A disciplined teaching congregation is a free congregation. Whenever persons are not permitted to think critically or free to know the past, assess the present and project measures that will ensure a better future, they shall remain slaves to hopelessness and servitude even as we enter the 21st Century. It was Dr. B.E. Mays who said, "If you cannot think for yourself, someone else will do your thinking for you. And whoever does your thinking for you will be your master and you their slave."

My hope is that through my model of an educational standard, more persons in our church and other Baptist churches will be agents of developing a liberated, enlightened and serving church in the tradition of the church that brought us a mighty long way after slavery, the Reconstruction era and to this present moment.

Footnotes

1. The People's Religion, George Gallup, Jr. and Jim Castelli, p. 29.
2. James D. Anderson, The Education of Blacks in the South, 1860-1935 (Chapel Hill, University of North Carolina Press, 1988), p. 7.

CHAPTER 2

TOWARD A THEOLOGY OF AN EDUCATIONAL STANDARD

The subject may be approached from the position that all theological presumptions are informed by the social matrix of the believer. The theological foundation for this paper is rooted in the African American experience. This experience has caused the believer to believe in a God who is personal, hears and answers prayers that are for liberation and personal salvation. Before the treatment of the subject from the African American perspective, it should be understood that from the first century of Christian history there has been an educational standard that was necessary because of the church's need to indoctrinate the believer, to protect the new faith from heresy and to train others to be teachers of the faith that was to be carried to the ends of the earth.

The content of my liberation theology revolves around three basic concerns. They are, first, the concern for the uniqueness and integrity of the Christian faith as it is rooted in the biblical witness to God's revelation in Jesus Christ; second, the concern to establish the Christian view of the uniqueness and value of persons and their relationships; and third, the concern for the relevance of the Christian message to the challenging questions, anxieties and struggles of the present age.

If a beginning point is to be established, the writer views Karl Barth's Theology of the Word of God as a sure foundation for our thinking. According to Daniel Day Williams:

The Bible 'becomes' the word of God, for Barth, when its saving truth is made present to our faith. Everything in scripture must be understood from the center, and that center is Jesus Christ who can be known only in the response of faith.¹

Thus, all of my theological understanding regarding God, Man, the world, salvation and eschatology, etc. are grounded in Jesus Christ. The Father of Jesus is revealed in the Bible as a being who created and saw his creation as good (Genesis 1:1-31). God placed man and woman in charge of his creation. But if he was to fulfill this charge responsibly, he was required to think noble thoughts after God as one created in his image. However, after the Fall, men/women became sinners and captives to their individual moral decadence and the social chains of evil and injustice. It is as if we were tied by chains to a self-centeredness, a grasping for power and a narrow vision that does not allow us to see people and our world in the light of God's love. The Gospel as revealed in Jesus Christ liberates us from the chains of oppression and the narrow vision which does not permit us to see that God has accepted us as free loving children before him and the world. The Bible is a story about three liberations:

The Liberation from Egypt, the Liberation from Babylon and the Liberation from the bondage of sin and death that is made possible through the death and Resurrection of Jesus Christ. When Jesus delivered his first public sermon he took his text from Isaiah 61 which reads:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.²

This passage suggests a wholistic theology which requires a total liberation of human kind from all predicaments that cause persons not to be at their best. Consequently, Jesus Christ not only liberates us from moral and spiritual captivity, but also he liberates our minds to expand and to be orderly; to think thoughts after him for self improvement, the development of other persons and the creation of a nobler social order.

There are conservative theological positions today which do not lead blacks towards a wholistic and complete understanding of Jesus Christ. In America today there is still the Fundamentalist camp. In a great measure this position is so concerned about biblical inerrancy and "so called" personal sins that it fails to embrace the model of Jesus Christ as Lord of History who enters into all human situations for the total salvation of humankind, even if that involves the social order. Edward John Carnell put the matter before us in succinct form when he said:

Fundamentalism is a paradoxical position. It sees the heresy in untruth but not in unloveliness. If it has the most truth it has the least grace, since it distrusts courtesy and diplomacy. Fundamentalism forgets that orthodox truth without orthodox love profits nothing. The more it departs from the gentle ways of Jesus Christ, the more it drives urbane people from the fold of orthodoxy.³

The writer is not suggesting that the fundamentalist does not seek to use his mind or to be rational. Many Fundamentalist groups have founded schools and purport to be interested in serving the needs of humankind. But the problem is that many of this persuasion will easily show selectivity in their concerns. A case in point is that Jerry Falwell can show a lot of concern about abortion and yet embrace a political philosophy that is so conservative that it does not exemplify concern for better housing or for good education for a child after he or she is born into the world. Charles Stanley and others of the Moral Majority may make a great issue over the U.S. flag and the need to respect it but at the same time show little or no concern for liberation of South Africa.

Obviously, the adoption and expression of this type of education and indoctrination is incomplete and does not represent the spirit of Christ who shows concern about the total liberation of persons and the pursuit of the whole truth in all intellectual or academic and social dimensions.

This theological and academic foundation should translate into a theology that is guarded by an honest understanding and support of Jesus' view of the Kingdom of

God. Jesus came preaching in the Gospels, "The Kingdom of God is at hand." This Kingdom was embodied in acts of social and personal salvation. Whenever the blind were able to see, there was the Kingdom of God. Whenever a lame person walked, a woman was healed of her issue of blood, the hungry fed or sinners forgiven, there was the Kingdom of God. Thomas H. Groome says:

More recently still, theologians of a liberation theology (Fourth World, feminist, and minority theologies) also place the Kingdom at the center of their reflections. Their stance is more radical than that of the political and hope theologians because they insist that Christian theology must arise out of a context of active participation in society on behalf of the values of God's Kingdom. When the starting point for Christological reflection is the life, work, and preaching of the historical Jesus, then the centrality of the Kingdom in his ministry becomes obvious and calls us clearly to make it central in preaching what he preached.⁴

A classic story reveals the reality for the need of this kind of an understanding of Jesus as liberator in the message of Jesus before and after the resurrection is worthy of mentioning here.

Taylor Branch in his book Parting the Waters says that when a group of African-American and white Baptist ministers met in the 60's to discuss the role of the church in times of racial tensions, all was well with the 150 preachers as they ate and sang "Jesus Keep Me Near the Cross." But when the selected white-conservative preacher got up to develop the theme of his sermon on Christian salvation as being, "washed in the blood of the lamb," Vernon Johns began to

twitch in his seat. When the preacher finished, Johns stood up abruptly and blurted out:

The thing that disappoints me about the Southern white church is that it spends all of its time dealing with Jesus after the cross, instead of dealing with Jesus before the cross. You didn't do a thing but preach about the death of Jesus. If that were the heart of Christianity all God had to do was to drop him down on Friday, and let them kill him, and then yank him up again on Easter Sunday. That's all you hear. You don't hear so much about his three years of teaching that man's religion is revealed in the love of his fellow man. He who says he loves God and hates his fellow man is a liar, and the truth is not in him. That is what offended the leaders of Jesus' own established church as well as the colonial authorities from Rome. That's why they put him up there."⁵

The popular "After The Cross of Jesus" theology of fundamentalism is found in many of our African American churches today. This has happened in many instances because blacks have been conditioned by printed materials and the media which have presented the Christian gospel through the eyes of the white establishment. The establishment very comfortably deals with a privatized treatment of love and personal piety. But they fail to see that love, to use the words of Reinhold Niebuhr, translates into justice:

Justice, Niebuhr says, is an "approximation of brotherhood under conditions of sin." (The Nature and Destiny of Man, II, p. 254.) Justice is also characterized as action in which "God causeth the wrath of man to praise him." Niebuhr has on occasion referred to justice as the plumbing between the ground and the superstructure (love). The "desire for justice is one form of love," and though not the highest form but one that cannot be despised.⁶

We must move from the position of dealing with the love of Jesus as symbolized on the cross to actual fulfillment of

that love in eco-justice activities for all in society. Though Jesus might not be defined as a social activist, his concern for the total welfare of persons must be a guiding principle for the church to strive toward for the welfare of individuals in this world and the next.

The justice theme in Amos -- "Let justice roll down like waters and righteousness as a mighty stream" -- is instructive here. The only way for justice to be a reality is for equal access to the means for human fulfillment to be available for all. In the modern age when skills are so necessary for employment and employment required for a better standard of living, drug pushers who seek the same good life are led to seek it through destructive means because they do not have the requisite skills.

But the positive creative way to achieve those skills is through education. Education is in a sense the escalator in our society to a better standard of living.

Consequently, any wholistic, complete theological statement that purports to make available the claims of Christian salvation must go beyond a narrow treatment of justification, regeneration and sanctification for the person to an achievement of social salvation for all.

Niebuhr also makes it clear in his work Moral Man and Immoral Society that persons tend to be more loving and compassionate in an individualistic, one-on-one situation, but when persons enter into collective behavior, there is

the greater tendency for evil and injustice to become the fallout.

Therefore, of necessity, liberation theology must be espoused as a foundation for an education standard because the education system of America is infused with so many racial and class injustices. For the writer a liberation theologian sees salvation as personal and social. Persons need to hear the Good News that they are through Jesus Christ forgiven of their personal sins and that this Good News also speaks of saving them from low academic and educational performance. Obviously, children of the majority race and the upper class receive better educational opportunities. These opportunities give them a better means to get prepared in skills and professions that will give them better light at the end of the tunnel.

Moreover it will take more than personal piety to change the inequities in the educational system. There must be a collective social witness to improve the educational opportunities for African Americans.

Footnotes

1. Marvin J. Taylor, Religious Education, p. 45.
2. Isaiah 61:18-19.
3. Arthur A. Cohen and Marvin Halverson, edited, A Handbook of Christian Theology, p. 143.
4. Thomas H. Groome, Christian Religious Education, p. 43.
5. Taylor Branch, Parting the Waters, pp. 339-40.
6. B. D. Robertson, Love and Justice: Selections From The Shorter Writings of Reinhold Niebuhr (Cleveland: The World Publishing Company, 1957), p. 13.

CHAPTER 3

WHAT ARE THE PASTORAL IMPLICATIONS FOR AN EDUCATIONAL STANDARD IN THE CHURCH?

As the African-American Baptist Church approaches the 21st Century, there must be a cadre of pastors like Vernon Johns who understand the idea of Jesus as the focal point of our biblical faith, in its wholistic treatment of the human predicament, and the model that the Kingdom message and activity presents for one's ministry. It is almost two thousand years since Jesus preached the imminence of the Kingdom. Our understanding of the Kingdom must be faithful to Jesus' understanding, but we need to reinterpret the symbol and its meaning for our lives in light of our present experiences and consciousness.

This process of reinterpretation as Thomas H. Groome suggests has given rise to various schools of eschatology, but there is a centrist position on which most contemporary theologians could agree. To set this view in bold relief, one must see how it has developed from the eschatologies posed before it. Richard P. McBrien, who makes eschatology the foundation of his theology of the Church, gives a comprehensive overview of the Kingdom and its meanings for education or service. He divides the debate into five schools of thought:

1. "Consistent, consequent, futurist or thorough-going eschatology." In this view the Kingdom is not something "within the grasp of men" but "breaks into the human situation as a mighty, unexpected and apocalyptic act of God." Here the Kingdom is totally in the future. We have

nothing to do but await its coming. We can neither foster nor retard it.

2. "Realized eschatology" (C.H. Dodd). In this position the Kingdom is already realized. "According to Dodd, the Kingdom of God has already fully arrived in Jesus Christ...and we are confronted here and now with the challenge of accepting or rejecting it." This gives a past-oriented character to the Kingdom. We must simply keep the memory of it alive, and "the future has nothing essential to tell us."
3. "Existentialist eschatology." This reflects the thinking of the great scripture scholar and theologian Rudolph Bultmann. From an existentialist perspective God's self-revealing is to be realized "in the present, again and again and again." The Kingdom of God points to the possibility of authentic human existence in the present. But it becomes a present reality only in the preaching of the Word and through its transforming power.
4. "Salvation history eschatology." For this school of thought the Kingdom has already broken into history definitively and effectively in Jesus Christ. Yet while the decisive battle has been won, the war is not yet over. The perfection of the Kingdom lies in the future. In the interim our present is not to be spent merely waiting. Rather "the post-biblical period has something essential to contribute to the growth and extension and celebration of this Kingdom."
5. "Proleptic eschatology." This school of thought is very similar to salvation history eschatology. It differs from it in its emphasis on the newness of the future Kingdom, but it, too, emphasizes past, present, and future. "Rooted in the past (in the Resurrection of Jesus, especially), anticipated in the present, and yet to be created as something really new in the future, the Kingdom of God is radically and thoroughly historical in character."¹

The writer contends that the fourth and fifth schools of thought are more akin to the mind and spirit of liberation theologians. Since these positions are very

closely related they form a consensus position: that the Kingdom has already come definitely in Jesus Christ, it will come completely and with newness at the end of time; but its working out is an intrahistorical reality and our present time has something vital to contribute to its final perfection.

Thus, while we can never claim to build the Kingdom by our own human efforts, yet those same efforts on behalf of human dignity, justice, freedom, and the like will bear fruit in the end. The Kingdom is a gift that comes by the grace of God. But the grace comes to us in our present to enable us to live lives that make the Kingdom present even now. Jesus taught the disciples to pray -- "Thy Kingdom come on earth as it is in heaven." Moreover, as his agents on earth we are to help prepare the "material" for its final realization. God is working out the Kingdom within our history, but not without the human activity that constitutes this history. St. Paul subscribed to this point when he said... "We are fellow laborers with God."²

An educational standard for the Church compels us to be partners with God for human betterment by reflecting, planning and mobilizing for the liberation of blacks through education. All theological understanding develops out of contextual concerns and needs. Moreover, theologies have been formulated differently in different ages, each culture forcing its own forms on theological

truth and exposing new truth. In the New Testament period Christian theology was very simple, reflecting the impatience of the early Christian with the world, his expectation of its soon end, and his personal memory of Jesus, and exposing the saviorhood of Jesus. In the third century theology reflected the demand of the Greek mind for clear-cut precision and exposed the divine human nature of Jesus and the tri-unity of the God-head. This was the period of Gnostic challenge. In the Middle Ages theology reflected the superstition, and stratification of feudal society and exposed the universality of Christianity.

In the sixteenth century theology reflected the Reformers' rejection of earthly authority, their reliance on the Bible, and the sense of God's immediate presence and directing will and his sovereignty. And with the impact of the industrial revolution and its attending social ills, Walter Rauschenbausch while pastor of the German Baptist Church in New York City, met what he called "a terrifying insight into the conditions of the working classes." From his reflections on these conditions he came up with what was to be known as the Theology of the Social Gospel. He became convinced that society must be remodeled, through Christianity as a philosophy, by the church as an agent, and with the Kingdom of God as a model.³

The above discussion gives justification for the need of an educational standard based on liberation theology in

the African Baptist Church. This is the case in light of the fact that many Black Baptist clergy persons have without question accepted traditional white theology. In many regards this kind of a blind acceptance has kept the black community from forging its own theological understandings based on their contextual experience. This possibly would not be the case if more members were provided occasions to do some serious reflections on our beliefs and how they relate to our personal and social needs.

This problematic situation is reflected in the area of our use of church covenants which are reflective of a Southern-conservative and highly personalistic theology. Many congregations have used this covenant without understanding the implications of certain portions of the covenant for black aspirations for liberation. Needless to say, many do not know where it came from. This is not to say that believers or ministers are to know it all. However a practice as basic as a covenant should be used with an awareness of its origin. It was only after the writer pursued the matter that he discovered the documentation by Charles W. Deweese where the traditional covenant used in African American Baptist churches came from. He says:

A trend towards uniformity has characterized covenantal usage since about 1830. J. Newton Brown, editorial secretary of the American Baptist Publication Society, published a covenant in 1853 which became and still is the most widely used single covenant among Baptist in the United States. Brown's covenant was actually his personal revisions of the covenant initially published in 1833 by The New Hampshire Baptist Convention in

conjunction with the New Hampshire Confession of Faith. At least four factors caused Brown's covenant to have an enormous circulation. First, it had a strong identification with the publication facilities of the American Baptist Publication Society. Second, it was included as a model covenant in the nineteenth and twentieth centuries. Third, the landmark Baptist, who have greatly influenced Southern Baptist in concepts of the church, approved and sponsored this covenant. Fourth, the Sunday School Board of the Southern Baptist Convention tacitly accepted the covenant and distributed it widely in various types of literature and on small cards.⁴

It should be noticed that while this covenant calls the believer to personal responsibility as a Christian and specifically says... "to abstain from the sale and use of intoxicating drinks as a beverage...", it says nothing about refraining from selling or buying a slave. The writer is not suggesting that one should overlook the evils of alcoholism, but the contention is that J. Newton Brown and his fellow believers did not mention the evils of slavery in this covenant because slavery was acceptable by his culture and the Bible was used to give theological justification for slavery. This is why the writer engaged his congregation in the development of a new covenant more in tune with liberation theology. (See Appendix I).

The implications of this matter for the Black Baptist Church are several. In the first instance if we are not more accepting of a standard for training so that ministers and laity might be informed and equipped to teach the people those values that will lead us to a saving knowledge of Jesus Christ and social liberation, we shall be in for a

long captivity of ignorance, misinformation, and a church that will lose all the respect that it deserves from this generation.

And we must reclaim a lost generation who are not challenged by an informed and trained clergy and a church with an academic challenge. We cannot afford to rely on emotions to maintain the following of this generation. It is misleading to suggest that a mass following is in the black church today. According to LeRoy W. Jeffries in his pamphlet Facts About Blacks, 1989, the median age for blacks is 29 years.⁵ However, in the periodical Dollars and Sense, June/July 1981, a study was done of the black church and the median age in all denominations was approaching 50.⁶

I contend we must win this generation through a gospel of liberation, evangelism and an enlightened church membership.

Footnotes

1. McBrien, Richard P., Church: The Continuing Quest, pp. 14-21.
2. 1 Cor. 3:9.
3. Wayne R. Rood, Understanding Christian Education, p. 41.
4. Charles W. Demeese, A Community of Believers, p. 22.
5. Jeffries, LeRoy, Facts About Blacks (Los Angeles, Jeffries & Associates), p. 2.
6. Dollars and Sense, "The Black Church in America," pp. 60-61, Editor-Donald Walker, National Publications Sales, Chicago.

CHAPTER 4

A DEFINITION OF EDUCATION AND THE AFRICAN AMERICAN'S QUEST FOR THIS "FUNDED CAPITAL"

The etymology of the word "education" gives a basic clue to the nature of the educational activity. The English word comes from the Latin ducare (and its cognate ducere), meaning "to lead," and the prefix e, meaning "out." At its root meaning, then, education is an activity of "leading out."

According to Thomas H. Groome, three dimensions or points of emphasis can be discerned in "leading out": 1) a point from which, 2) a present process, and 3) a future toward which the leading out is done. In this sense, education has an "already," a "being realized," and a "not yet" dimension to it. He contends that while these three dimensions should never be separated in practice, they can be distinguished for the sake of the following analysis:

The "already" dimension is an experience of either what the learner already knows or what the educator knows and the learner has the inner capacity to consciously appropriate. The image of a sculptor who "educes" a statue from a piece of marble may help to clarify this dimension. The figure was already in the marble potentially. The sculptor knows what the shape of it ought to be and educes out the possibility which the marble already possessed within itself. (This is not to suggest total passivity on the part of the student.)

The second dimension, a "present process being realized," emphasizes not what is there already, but what is being discovered by the learner as it comes to meet him or her from beyond present limitations. Is knowledge promoted by guiding the self-discovery of the learner from present experience, or is it attained by awakening the dormant potential of the person for what

is already known. Plato took the latter view, arguing that knowledge is already in the soul as sight is in the eye. But Aristotle argued that "nothing is ever in the mind that was not first in the senses." Since the senses gather their data from the outside and take it inward, for Aristotle the knowing process has its original in sense experience and not, as Plato claimed, by the awakening of what was already within us. Paradoxically, both positions are true, and educational activity must reflect the truth in each of them.¹

He goes on to say that:

The third dimension, 'not yetness,' refers to the point toward which the leading out is done to lead out in an activity directed toward the future, toward a horizon beyond one's present limits and not yet realized. Since our future is open, there can never be an end to the human possibility for knowledge. This future dimension is a transcendent aspect of educational activity; it enables people to transcend what they are to become what they are not yet, but potentially can be.²

Thus, these three emphases in the word education - the already, the present experienced process, and the movement toward a new future - are evident throughout the historical practice of education. This is what Dewey called "the funded capital of civilization." Consequently, part of the task of education is to ensure that our "funded capital" is conserved and made available to people in the present. Without it our present is impoverished and our future diminished.

It goes without saying that in the past and today, African Americans have used the funded capital of Western Civilization and our African American ancestry to advance socially, religiously and politically. But if we are to be "led" out to unlimited possibilities we must have a present

process of education which will lead us to a new and brighter future. The theological foundation which has been discussed thus far indicates that with Jesus as the center of our faith, and the Kingdom activity as our process, we must be partners with God to liberate our people from the shackles of ignorance. This can be done in great measure when we really love God with our head, heart, and hands. Christianity in general and black religious experience in particular have been said to be a pain in the mind; too often we have merely kept people in a state of ignorance, given half-truths regarding the bible and our theology and prescribed sedatives or tranquilizers from the pulpit.

However, from the black perspective, the writer can say, in spite of efforts to keep African Americans inferior through inferior education or no education at all, we have basically shown a great passion to learn or to be led out in the educational process to a better life. However, during the seventeenth and eighteenth centuries our progress was hampered because of negative forces: religious training was not to be made accessible to African Americans for fear that conversion would change their status as slaves. W.E.B. DuBois said:

Prior to the institutionalization of chattel slavery which began in Virginia as early as 1667, many examples of Christian education could be found. However with the rise and spread of chattel slavery the situation alters radically. Whereas, previously both Baptism and instruction were available routinely, the question of Baptizing slaves raised the issue of his status as a Baptized Christian in relation to his condition of

servitude. Here the churches compromised both the civil and spiritual rights of the slaves by equivocating over the meaning of Baptism and adulterated the content of his religious instruction. For an example, on the issue of slavery, neither the Church nor the Virginia colonists objected when the Virginia Assembly declared that: "Baptism doth not alter the condition of the person as to his bondage or freedom; that divers masters, freed from this doubt, may more carefully endeavour the propagation of Christianity."³

And the way African Americans were treated in the secular world also made it frustrating and most difficult to get educational opportunities. It was by design to keep African Americans ignorant so that their servitude would be ensured. Thomas Sowell in his book Ethnic America makes the salient point:

The central feature of any slave system in preventing escape was accomplished in the antebellum South, not by fences or guards, but by keeping the slave ignorant, dependent, and in fear. The overwhelming majority of slaves could neither read nor write, and most southern states made it a crime to teach them.⁴

However, with the agitation of Abolitionists and the eventuality of emancipation, many ex-slaves joined forces with the white missionaries of the North who followed Union soldiers southward, and founded institutions of learning. James D. Anderson points out that:

Former slaves were the first among native Southerners to depart from the planters' ideology of education and society and to campaign for universal, state-supported public education. In their movement for universal schooling the ex-slaves welcomed and actively pursued the aid of Republican politicians, the Freedmen's Bureau, Northern missionary societies, and the Union army.⁵

There has been the appearance that African Americans during and after slavery were less instructed in education and that they were motivated by white missionaries to "hitch their minds to the learning post." Nothing could be farther from the truth. Anderson and other historians point out that there was a great passion for learning in the past by African Americans. A careful examination of African Americans' enduring beliefs in education and their historic struggle to acquire decent educational opportunities against almost overwhelming odds leaves little room to attribute their relatively low levels of educational attainment to uncongenial cultural values or educational norms. That more was not achieved means little, for the conditions have been appallingly difficult.⁶

Even Gunnar Myrdal, the Swedish social scientist who published the classic book on race relations in America, entitled An American Dilemma, concluded that "blacks possessed "a naive, almost religious faith in education." But there was nothing naive about a belief in learning and self-improvement as a means to individual and collective dignity. It was not the end of their struggle for freedom and justice; only a means toward that end.⁷ Consequently, African Americans entered emancipation with fairly definite ideas about how to integrate education into their broader struggle for freedom and prosperity, but they were largely

unable to shape their future in accordance with their social vision.⁸

If this vision was not realized it was mostly because of oppression and the barriers that Southern whites erected to keep African Americans from getting public education. This situation definitely impacted on the African Americans who were Baptist, for during the Reconstruction Era nearly 8 out of every 10 African Americans in the South were Baptists. This was the case in great measure because the slave holders were mostly Baptist and influenced the religious choices of African Americans and upon emancipation the Baptist form of Church government practiced was more appealing to a people who felt comfortable in an autonomous and free church.

It should also be noted that according to Anderson:

For the majority of black children in the South during most of the period (1860 to 1935), not even public elementary schools were available. High schools were virtually nonexistent, and the general unavailability of secondary education precluded even the opportunity to prepare for college.⁹

But because African Americans had an "in spite of" attitude they forged ahead with the church as a platform to found educational enterprises as a means of racial uplift. According to Edward L. Wheeler the emphasis for education began with an effort to train the clergy. Practically all of the institutions that were founded following slavery came into existence to train the preacher. Wheeler points out:

Whites made a major contribution to the education of the freedman and the ministerial elite valued those efforts. But blacks also supported their own forms of education "uplift," believing that education was the pathway to racial progress, and were among the strongest advocates of education. They thought that education should begin with the black minister who, once uplifted, would help uplift the whole race.¹⁰

It is noteworthy that a significant number of academies were founded following the abolition of slavery. The writer wishes to cite several which were primarily Baptist related, though there were many other denominational schools. These citations give credence to the fact that Baptists were also greatly interested in education. Edward Wheeler provides a catalogue of institutions which were founded during the Reconstruction Era. It is of historical necessity that these institutions be listed in the text of this paper.

Though African Americans made initial efforts in the South on their own to found institutions of learning, the first general broad based effort was begun through partnerships with the American Baptist Home Mission Society meeting in Providence, Rhode Island, May 29, 1862. At this meeting the reoccupation of the Southern mission field was discussed. The problem was referred to a special committee which gave this report: "We recommend the Society to take immediate steps to supply with Christian instruction, by means of missionaries and teachers the emancipated slaves ... so fast and so far as the progress of our arms, and the restoration of order and law shall open the way."¹¹

Frederick Richardson in his article in Foundations entitled "American Baptist Southern Mission" provided the writer with a record of the founding of these institutions. It was impossible to catalogue all African American schools operated by Baptists from 1865 to 1880. Records had been lost, burned or never existed. The missionary teachers were interested in conveying knowledge and had little time or concern for record keeping. These schools operated with short funds and against great odds. They met in barns, churches, jails, abandoned army barracks, coal bins, and even in former slave pens. Because of a lack of adequate records the total number of schools cannot be determined.

However, the first school to be organized by baptists was Shaw University. On December 1, 1865, Henry M. Tupper organized and taught his first theology class to blacks in North Carolina. "He had concluded that the Negro's plight could be alleviated through religious, intellectual and industrial education."¹² From 1865 to 1881 nine major schools were organized. These were Wayland Seminary, Washington, D.C.; Richmond Institute and Theological Seminary (now Virginia Union), Richmond, Virginia; Nashville Institute, Nashville, Tennessee; Augusta Institute, Augusta, Georgia (now Morehouse College); Leland University, New Orleans, Louisiana (which moved to Baker, Louisiana, but defunct; Benedict Institute (College), Columbia, South Carolina; Natchez Seminary, Natchez, Mississippi (now

Jackson State University, Jackson, Mississippi); Spelman Seminary (Spelman College), Atlanta, Georgia; and Bishop College, Marshall Texas (which moved to Dallas and is now defunct). There were other schools such as Selma University and Arkansas Baptist which were organized after 1880 and had chronic problems with accreditation. Of the above named schools only Shaw, Morehouse, Benedict, Spelman, Virginia Union and Jackson State (now a state owned institution) are in existence and have full accreditation.

These institutions provided a standard of education and inspired African Americans to see that education was a precious value for racial uplift. The value of this work by the founding persons may be illustrated in the yearning for a student to continue his schooling:

I know what I should do if I were able. I should pursue my course of study further... I know that the times are calling for men; but if one goes to cut with a dull axe, he will the more be put to it. I desire, therefore, to prepare myself more fully for the Work.¹³

This man was twenty-two years old and was teaching school in the writer's native state of Mississippi. In a letter dated August 14, 1878, he described his school:

I have a very large school. I have for this month 104 pupils. The people are more anxious now for education than ever. I hope that the time will come when more laborers shall be in the harvest - laborers who are fully equipped for the work. The field seems to me to become wider and wider. I have been laboring there for six springs and summers, and every time I come there seems more and more to be done. I hope I may be fully prepared for their great and difficult, but pleasant work.¹⁴

The record reveals that since that day these institutions were led by such sacrificial efforts, education for blacks has gone through many trials and frustrations. Though there was a talented tenth of whom Dubois spoke that were trained in these institutions, it was not enough to impact the lives of the masses of blacks in the ninety percent who felt the ravages of racism and oppression. With the advent of more public education for blacks there was still the accompanying evil of separate but unequal educational opportunities before May 17, 1954 when segregation in public education was ruled unconstitutional.

Obviously, poor whites of the South and the Southern aristocracy saw education for blacks as a threat to the political status of the whites. E. Franklin Frazier in his classical work, The Negro in the United States says:

Opposition to public schools for Negroes was the result of other reasons than the traditional attitude toward tax-supported schools for the masses. It was the result largely of the fact that education symbolized and tended to give the Negro a status inconsistent with what was regarded as the Negro's proper place in the social order. The argument, advanced after the Civil War, that education was needed to produce an enlightened electorate applied to the poor whites but not to the Negro.¹⁵

Moreover, it is significant that if Northern Philanthropy and the determination of blacks were not buttresses for black education in the South, where the masses of African Americans were, the educational conditions for African Americans would have been most tragic. Frazier documents how the system made great efforts to give African

Americans a second rate education based on the amounts that were appropriated for education in an unequal manner:

In 1912 the fifteen southern states and the District of Columbia spent \$36,649,827 in teachers' salaries on the education of 3,552,431 white children and \$5,860,876 in teachers' salaries for the education of 1,852,181 Negro children 6 to 14 years of age. Thus there was spent \$10.32 for each white child and \$2.89 for each Negro child. The disparity between the per capita spent for Negro and white children increased with the increase in the percentage of Negroes in the population of the counties of the South. ...In the entire South there were only 64 public high schools for Negroes, 45 having four-year courses and 18 three-year courses. The majority of the public high schools were located in the border states of the South. There were less than 25,000 Negro children enrolled in secondary schools and about a half of these pupils were enrolled in privately supported schools.¹⁶

Also, up through the 1930's not only were a larger number of African American children than white children out of school, but the school term for African American children was shorter than that for white children in the South. There was also the case of some numbers of teachers not having adequate training and there was also the problem of inequalities in respect to school plants and equipment.

The writer can recall that as recently as 1958, in his own home town of Jackson, Mississippi, schools were not separate - but equal in the South, that teachers' salaries were unequal to their white counterparts, and that equipment and books were second handed.

Nevertheless, all along, even in the late 1940's southern states had frantically tried to improve public

education for African Americans. Yet by 1950 it was apparent that separation meant discrimination. In 1954 the NAACP tackled the problem "head on" in a masterful brief in Brown v. Topeka Board of Education. In this case, the Supreme Court completely reversed the 1896, Plessy v. Ferguson decision, which had approved separate but equal public accommodations, and ordered the integration of public education. After the Brown decision, several states adopted the policy of interposition, white citizen's councils were organized and supported by state appropriations, Alabama paid a psychologist to "prove" that blacks had a lower IQ than whites, and in 1956 a Southern Manifesto urging resistance to integration was signed by nineteen Senators and eighty-one Representatives.¹⁷

Though there was open defiance in the South to desegregated education, in the North and West there was a subtle resistance to desegregation through court fights over busing and the flight of whites from the inner cities to suburbia. Increasingly in the 1960's black children in the nation's central cities were taught by white teachers who lived in the suburbs or who sent their own children to urban private schools. By the 1970's the small black upper and middle classes had joined the exodus from the cities or were also placing their children in private

schools as the quality of education in the central cities continued to deteriorate. By 1980 two-thirds of black school children were in racially isolated schools.

The difficulty is compounded by the fact that most of the students in the schools come from an inner city subculture that is not in touch nor in tune with the traditional values of the African American community. And unfortunately, these students largely come from single-parent homes, do not go to church (the median age in the Black church is 50) and are taught by mostly white teachers and some African American teachers who are indifferent about the achievement of African American youngsters.

Kenneth Clark gave this characterization of inner city schools:

Little is expected of them (black students); they are rewarded for mediocre performance and consequently accomplish increasingly less than pupils at their grade level should accomplish. It is an ironic and tragic inversion of the purpose of education that Negro children in ghetto schools tend to lose ground in I.Q. as they proceed through the schools and to fall farther and farther behind the standard for their grade level in academic performance. The schools are presently damaging the children they exist to help.¹⁸

How does the present commentary by Clark translate into local and national problems in educational systems? Firstly, when the writer arrived in his present post of ministry in San Francisco in 1976 the impact of forced busing was a big issue. White parents and Chinese parents did not wish that their children be bussed into the black

Bayview-Hunter Point area. The desegregation plan for this community still has not been resolved.

In 1978 the writer led a one-day boycott of city schools, that was eighty-five percent effective, in protest of the demotion of 11 black school administrators and the layoff of hundreds of teachers to accommodate Proposition 13 (tax roll-back initiative). This protest effort resulted in the establishment of a school program to aid black and minority youngsters, which will be treated later in the paper.

It is now incumbent upon the writer to give justification based on need, for the educational standard that he has established and is suggesting as a model for other African American churches. According to a comprehensive study (Coleman Advocate for Youth) done by Charles Bolton in 1980 on the Status of Black Youth, it was the usual picture of underachievement, involvement with the juvenile authorities, disproportionate number of school suspensions and a high number of unwed mothers.

Needless to say the situation has not improved markedly in the past nine years. On August 18, 1989, Superintendent of San Francisco Unified School District, Ramon C. Cortines, released the following statement to the press:

Results from the District's current three-year longitudinal study of 30,000 students' CTBS test scores are exceedingly encouraging. Overall our students have been increasing their level of performance beyond what is considered average yearly growth. However, our analyses have also revealed an alarming fact. That

fact is that an unacceptable percentage of our Black students are not performing at the same level nor progressing at the same rate of academic growth as the majority of our other students. Looking at our data district-wide shows that as a group our Black students over the past two years have not made a full year's growth each year in Reading, Language or Mathematics.¹⁹

This report was given at a time when there are mixed reports nationally on the academic achievements of African Americans as a whole. Generally speaking there are more African Americans finishing high school. But one is made to question the quality of their performance. More African Americans are going to college, but the retention rate is low. One social analyst said in an address that there are more black males in prisons than there are in institutions of higher learning. An Associated Press news wire story indicates that a "Study Finds Fewer Blacks Going to Graduate Schools." According to the author of the report, Gail Thomas, a sociology professor at Texas A&M, "The percentage of graduate students who are black dropped from 5.1 percent in 1976 to 4.2 percent in 1982."²⁰

In another instance, the Congressional Task Force Report, entitled The Future of African Americans To The Year 2000 indicates:

Between 1960 and 1980 the median years of schooling of African-Americans rose from 8.2 to 12.0, while the white figure rose from 10.9 to 12.5. There is an apparent improvement here for African-Americans, but the gap continues because European-Americans are advancing, too. Some social scientists, for example Reynolds Farley and Walter Allen, have raised a question about the relative quality of schools serving predominantly black or white student populations,

suggesting that European-Americans typically have better schools available to them. If this is true, the gap between the races has probably not narrowed significantly and may even have widened.²¹

In January 1990, the Quality Education For Minorities Project released a report which indicates that education for African Americans is hampered even in the desegregated setting because:

Black students face discrimination within schools as well, making up 16 percent of the student population, but 31 percent of all corporal punishment cases, 25 percent of all student suspensions, 35 percent of those categorized as educable mentally retarded, and just 8 percent of those in gifted and talented programs. While blacks have made gains in high school graduation rates and college admissions tests, the number of those high school graduates actually going on to college has declined in the 1980s. With the growth in overall college enrollment, the share of college students who are black fell from 9.4 percent to 8.6 percent.²²

The problem continues when . . . :

[a]lthough blacks made up 9 percent of all undergraduate students in 1984-85, they received 8 percent of the associates' degrees and 6 percent of the baccalaureate degrees conferred that year. And at the graduate level, the fall-off for blacks is dramatic. Between 1976 and 1985, the number of blacks earning masters degrees declined by 32 percent. The number of blacks earning doctorates dropped by 5 percent in the same period; for black men it declined 27 percent. In computer science, only one black received a doctorate out of 355 awarded in 1986. And in mathematics, blacks received only six of the 730 doctorates awarded in that year.²³

It should also cause great concern that even though blacks make up 12 percent of the nation's population, they compose less than 4 percent of the doctors, dentists and lawyers. Although a study done by Dr. Harry Richardson of the Interdenominational Theological Center in the 1960s

indicated that less than 7 percent of the black clergy were fully trained, according to Dr. Shelby Rooks in a telephone interview on December 5, 1989, that percentage has not improved even in 1989!

The writer does not wish to imply that no progress has been made by African Americans since the Civil Rights movement and desegregated education arrived. However it should be noticed that we have not kept pace in achievement in accordance to the proportion of our population numbers. It also should be understood that it is not expected that all blacks go to college or become super-scholars. But it is not acceptable and does not equip blacks to excel in the 21st century if there is a mass subculture that is underachieving, on drugs or living in states of depression and low self-esteem.

The writer also does not expect public education to do any special favors for blacks or to defend them when they are wrong and are not assuming their responsibilities for excellence. However it is incumbent upon educators and religious leaders to be responsible and devise approaches that will enable our students to achieve in spite of the wider social ills of society.

Stress is made in this paper on the trend in education which of necessity calls all to accountability because education is important for the uplift of blacks and the life of the United States.

For more than a generation, a college education or some form of education has been a key part of the American dream and, for many individuals and families, a good measurement of progress towards its fulfillment. Moreover, statistics on income and living standards support the belief that college is the passport to greater opportunity and achievement.

And even if after having achieved academic training and the evils of discrimination are prevalent, it is still good for one to be educated to develop character and self-esteem. This was the great value of education in the tradition of those blacks who excelled in the South even against great odds.

The case has been made that upon emancipation, African Americans were able to use education as a means of racial uplift. There were many societal problems confronting the black community such as adjusting to the new experience of freedom, the attending problem of an illiterate population, and the political backlash of the White Society which still refused to accept African Americans as equals. But through a great emphasis on education as a means of racial progress, the black preacher and the black church gave us hope through education even when "hope unborn had died." It is significant that the church has always played the role as an agent for social change and social control. Regardless of the denominational group, basically if anything for good

happened in the African American community in yesteryears it was led by the preacher and the church. Even during the Gold Rush days in California, the black churches were the first sponsors of schools for black children.²⁴ According to Lapp:

The first school for black children in California opened in San Francisco on 22 May 1854. It was located in the St. Cyprian A.M.E. Church on Jackson Street, where the street began to rise sharply towards the west. It was on a corner where a small side street called Virginia Place met Jackson, between Stockton and Powell. For ten years, from 1854 to 1864, this church basement room, which was very uncomfortable in bad weather, provided virtually the only opportunity for formal learning for San Francisco Negro Children. When this school opened, its first teacher was Reverend J. J. Moore.²⁵

Footnotes

1. Thomas H. Groome, Christian Religious Education, p. 6-7.
2. Ibid, p. 6.
3. W.E.B. DuBois, The Negro Church, Atlanta; The Atlanta University Press, 1903, p. 8.
4. Sowell, Thomas, Ethnic America, p. 187.
5. James D. Anderson, The Education of Blacks in the South, 1860-1935, p. 4.
6. Ibid, Anderson, p. 285.
7. Myrdal, American Dilemma, 2, 884.
8. Wyatt-Brown, Black Schooling During Reconstruction, pp. 152-59; Sowell, Ethnic America, pp. 184, 203, 280.
9. Anderson, Op. Cit. p. 285.
10. Wheeler, p. 102.
11. ABHMS., Baptist Home Missions in North America (New York, 1883, p. 397).
12. Frederick Richardson, Foundations, p. 136.
13. Editorial, Wants More Education, The Baptist Home Mission Monthly (October 1878), pp. 59-60.
14. Op. Cit., p. 60.
15. Frazier, The Negro in the United States, p. 423.
16. Ibid, Frazier, p. 427.
17. Mary Frances Berry & John W. Blassingame, Long Memory, p. 281.
18. Ibid, Berry and Blassingame, p. 282.
19. Ramon C. Cortines, Press Release, August 18, 1989.
20. Associated Press New Article, 1989.
21. Congressional Task Force Report, p. 3.
22. Quality Education for Minorities Project, p. 30.

Footnotes

23. Minorities in Higher Education: Sixth Annual Status Report, 1987, Table 3C:21.
24. Rudolph M. Lapp, Blacks in Golf Rush California, p. 167.
25. Ibid, p. 167.

CHAPTER 5

FACTORS THAT HAVE IMPEDED BLACK'S QUEST FOR EDUCATION AS A MEANS OF RACIAL PROGRESS

There is no question that since emancipation, Blacks have always had a high regard for education. And even in African Society education is very important as a weapon for progress and social betterment. Jean-Marc Ela in his book, My Faith as an African says:

The first weapon of self-defense we give the communities is literacy training. Teaching the basic skills leads to reflection on the problems of health, nutrition, agriculture and human rights. At the same time, the school is turned into the center of vitality of the community. A peasant once said: "A village without a school is a village of slaves." Everything we do is designed to convince the people that they can change their situation, and to restore their power to speak out. During a study session on the meaning of tax certificates, a peasant said, "We will die if they take away our right to speak."¹

It is not debatable that if a people live in ignorance their social plight will be problematic. Though our educational system in the nation and in San Francisco should be preparing persons to think for themselves and to be agents of social change and a better society, the educational enterprise locally and nationally has become a disaster for Blacks and other minorities who are underachievers. There is no one or simple factor that has caused this unfortunate condition. However the writer wishes to advance several factors that have been discovered through research and conversations that have hampered the educational progress of blacks. While desegregated education

is an ideal that we should pursue so that all citizens might receive a broad view of the human family and learn to live with each other, the experience of desegregation has been less than successful because of several factors:

1. The "tribalization" of the black community, which served as a platform to provide role models and motivation for academic excellence, has been lost.

2. A school system that has an abundance of white teachers and too few black or white teachers who expect excellence from Blacks creates problems of educational neglect.

3. Blacks who have gotten training and could not find an open job market have concluded that all their efforts for an education or training were not worthwhile, so they became disillusioned.

"The Loss of Tribalization"

During slavery and after emancipation blacks were forced to live in a segregated society. But changing economic structures of the post-World War I and II eras sent millions of black Americans northward. And though today half of all blacks still reside in the South, black Americans have become an urban people as well: seventy-seven percent live in urban areas.²

But in the urban scene, gentrification and the control of communities by a subculture of drugs, gangs and all the

other attending ills, have destroyed a sense of togetherness. This is why the writer used the term tribalization. It is not used in a negative sense. The usage of the term is to suggest that blacks will not deal with the problems of modern-urban education unless they move as a "tribe" to inspire youngsters to strive for excellence. A case in point is that even though I lived as a child in a segregated community and attended a segregated school, I was surrounded by personalities and institutions that motivated me to excel. On the block where I lived there was a physician, dentist, insurance agent, domestic workers and a blacksmith right in front of my parents' three-room house. Three blocks away there was Farrish Street Baptist Church where my high school principal was the church clerk and my ninth grade school counselor taught my Sunday School Class.

However, in the writer's present situation in the City and County of San Francisco, ten thousand Blacks left between 1970 and 1980 and we are still losing middle-class Blacks because they cannot compete with the high cost of real estate. (See Appendix C, p. C-10). And even many white teachers who are committed to quality education for all and are sensitive to the needs of Black students cannot afford to live in the City. Consequently, San Francisco is becoming a city of the affluent rich, the elderly poor and immigrants.

The negative fallout in one respect is expressed in the testimony of a person (Len Davis, "My whole damn culture's gone") who used to live in what was the old Black community of San Francisco known as the Fillmore Area:

Every little town in the South had one little area that all the Blacks hung out in. Man, that area is dead now in my hometown. Because they can go into the white restaurant and into the white bars or nightclubs. So who the hell is going to go there now? God, that hurts me. (Sighs) My whole damn culture's gone. What I believe in went down the tubes. Another damn California.

I never went to an integrated school. It was all Black teachers. And until I was in junior high school, I didn't realize the education I was getting. They were saying it was a low-quality education, and academically maybe it was. But, man, the other education that we got. Those old girls, they were mostly women teachers, they taught us how to survive, man, in a white man's world. I don't know of a guy that was brought up in the South that hasn't heard over and over, 'Boy, you're going to have to be twice as good as the white boy to make it in this world.' Now, that was something that was just pounded into us, you know. Now the Black kid down there isn't getting that, but the Black kid has still got to be twice as good as the white kid to make it. I don't think a damn thing has changed. We're still getting the hind teat.³

With the above social reality, we must develop a new sense of community that will serve as a cohesive force to motivate students to excel. In other words there must be a recreation of community as the Jews did when they established the Synagogue during the long periods of captivity. The Synagogue served as a place of prayer, learning, fellowship and political empowerment.

The writer will give several models later in the paper which give a choice for an African American Baptist Church

to establish an educational standard based on communal involvement. This arrangement involves persons from the community, church, educational system and parents.

Dr. Robert Franklin makes an insightful statement in an address at Morehouse College which supports the writer's position on the need for more of a sense of community. He attributes the problems of the Black male, in part, as a cry for community. He says:

The stresses of post-industrial urban life together with Enlightenment liberal ideologies of individual autonomy and self-sufficiency have created a culture of busy, fragmented, self-centered individualists. In this culture men are encouraged and rewarded for independence and mobility. Obviously, this does not make for good relationships or mental health. Far from being a healthy personal goal, I think that this represents a form of neurosis and self-deception. The crisis is compounded for men who do not have access to conventional means for achieving and expressing their independence. When persons do not have an honest, reliable support system to affirm and challenge their behavior, they may resort to destructive avenues of expression as is evident in the drug sub-culture.⁴

The point is clear that we must do this job of recreating a sense of community through our religious institutions so that the needed leverage is provided to address the education needs of African Americans as we approach the 21st Century.

The Responsibility of a Sensitive Teacher

Never should it be suggested that all of the educational problems of Blacks can be laid on the teacher. There must be an acknowledgement of the problems of the

Black family. At a time when 40-50 percent of the Black families in urban areas are headed by a female it does create some problems for the learning experience of students. The writer is also mindful of the problems of finance and adequate resources for public schools in urban areas. Though these areas of concern must be addressed with our concern for good teachers, yet the loving concern and presence of good teachers are most crucial for the success of Black youngsters.

Even in ancient Greece, the teacher was seen as a role model, a loving mentor who took the place of the biological parent when the student was away from home. At Morehouse College where the writer attended college there was such a closeness and trust in the teachers that many professors were called "Pop." Many men who have graduated from that institution have fond memories and give great credit for their success to men such as "Pop" Dansby, Chivers, Warner, Chandler and others.

Jesus Christ was known as a master teacher. It was this individual touch that made him so effective. In His teaching, the individual was given central priority:

He stressed the personal touch, not mass following. Each soul stood alone, had eternal value, and was worthy of the teacher's supreme attention. Each person had to have specific instruction in the truth of God. Over and over He talked with individuals, drawing out the best in them, working on their conscience, teaching them the requirements of God, and showing them how to become children of God. Even when He talked to a group, it seemed as if He directed His teaching first to one, then to another, with a view to meeting the

needs of individuals. Much of what is recorded of His teachings would not be in the Gospels had he not given primary attention to the individual.⁵

It must be stated here that whenever a child does not get acceptance and loving attention from the teacher, he or she senses the slight. Some days ago the writer's twelve-year old daughter came home hurt because a seventh-grade teacher had told a friend that they should not be campaigning for a fellow classmate to become president of the student body. Needless to say, the youngsters were angry and deeply hurt. However, as a parent, I was appalled that this white teacher told two Black youth, "Your candidate will not win because Jesse Jackson was not able to become president of the United States." It is significant that because of the determination of these young ladies and the support of their parents they felt enough encouragement that they continued the campaign and their candidate won.

But what about the many youngsters who are not fortunate enough to have the backing of parents. No doubt they will like many end up with a sense of low self-worth and become losers.

Consequently, we must always call on educators to recognize that many Blacks do not value education and to enhance the process of urban education with hope because there are too many insensitive teachers.

The writer recognizes that the teacher cannot be all things to all people. It is obvious that parents and

general home conditions will have a great influence upon what a child will become. However it is also an educational fact that one person, the teacher, in spite of negative home and family influence, can make the difference in the way that a given child sees himself or herself and correspondingly in the way that he or she behaves and in his or her capacity to become what he or she is designed ideally to be. There have been examples of lives that were changed completely because of the influence of one person, a teacher who cared.

In George Bernard Shaw's Pygmalion, Eliza Doolittle, when discussing with Colonel Pickering her attempt to become a lady rather than a flower girl, is quoted as follows:

You see, really and truly, apart from the things anyone can pick up (the dressing and the proper way of speaking, and so on), the difference between a lady and a flower girl is not how she behaves, but how she's treated. I shall always be a flower girl to rofessor Higgins, because he always treats me as a flower girl, and always will; but I know I can be a lady to you, because you always treat me as a lady, and always will.⁶

In a similar way, boys and girls become largely what our professional conduct toward them causes them to become. Teacher behavior and expectations are thus the most significant ingredients in urban teaching. They have been, doubtless unconsciously, the cause of much of our present condition in urban education. With a deeper self-awareness and an awareness of their crucial roles in relation to pupil learning, we may look to humanely inspired teaching as the

key to the establishment of an educational standard and excellence for those who attend our urban schools.

Overcoming Broken Dreams of Education as a Means to Professional Success and Equal Economic Opportunity

Historically, there has been the sentiment in the Black community that if you got an education it would translate into a good job, money in one's pocket, decent housing and recreation and leisure for the family. However there has been the frustration of many who got the training and education but they met discrimination in unions, a backlash against affirmative action and virtually a continuous cycle of high unemployment in the Black community today. In an interview on December 6, 1989 with Rev. Martha Simmons regarding why it appeared that Blacks in general and Black Baptists in particular did not show great interest in education, she responded that Blacks have nothing against education. But she went on to say that when Blacks work hard to get an education and there is no job at the end of the educational journey, they take the attitude, "What's the use, it doesn't help to get an education; if I can do laboring work and make as much as someone with a college degree, why should I bother to go to college."

There is the need to understand what these voices are saying--the current professional and economic opportunities for African-Americans is less than acceptable and ideal. Some key employment measures are as follows:

- Between 1970 and 1980, Black median household income declined from \$16,796 to \$15,976 or nearly 5 percent, while white median household income increased slightly, from \$27,381 to \$27,611 or about 1 percent (all in constant dollars, controlling for inflation). While the proportion of Black households with incomes greater than \$25,000 went up slightly between 1970 and 1980 (from 29 percent to 30 percent), those below \$15,000 increased more (from 45 percent to 47 percent). In 1980, nearly one-half of all Black households had incomes less than \$15,000 and more than one in five had incomes less than \$7,000, while only one in five white households were at \$15,000 or less and one in thirteen less than \$7,500. As in 1960, in 1980, African-Americans were three times as likely to be impoverished as European-Americans.
- However, from 1960 to 1980, Black proportional participation in professional and managerial occupations nearly tripled, rising from about 6 percent to nearly 17 percent. But white's participation in these occupations remained higher, increasing from 21 percent to 27 percent.

There are two profound messages in this pattern:

- In spite of rapid changes in the occupational structure, reflecting significant Black advances, African-Americans are still behind, and are likely to remain so unless they continue to advance faster than European-Americans.
- Even with these occupational advances, Black incomes have, on the average, declined in relation to white incomes.

And what is even more telling . . .

- Black household net assets (roughly, what the household has minus what it owes) are less than 10 percent of median white household net assets.

While Black members of the work force may be participating more in the higher occupational categories, overall they are earning significantly less than European-Americans, and their wealth is still only a small fraction of what European-Americans have.

Although there are many Black businesses, overall Black participation in business ownership is very limited . . .

- African-Americans own about 2 percent of all the firms in the United States, but these enterprises garner less than 0.2 percent of the gross receipts of American business as a whole.⁷

In summation, the position has been advanced that the traditional value of education as a standard for racial progress has been eclipsed by our loss of a "tribal" spirit of togetherness, the insensitivity of teachers and the disillusionment over not achieving economic and professional success after receiving an education. All this has happened even though thirty-six years have passed since many thought that the Supreme Court Decision of May 17, 1954 would be a sure mandate for quality education for Blacks. Nevertheless, the above statistical analysis indicates that Blacks are still behind socially and educationally.

Though this bleak picture may be the reality for 90 percent of the Black community, there still must be a call for an educational standard in our churches and the community. Black educators in the latter part of the 19th century saw education not simply as a means of making material progress. It was foremost a means of character building and gave persons a sense of dignity and self-worth in spite of the evils of segregation and discrimination.

That desire for education is still prevalent today. The survey done by the writer of three congregations (see page 70) reveals that African Americans still value

education. It appears that their hopes have been frustrated by outside forces. The results of the survey indicate:

1) participants want trained, educated leadership in their churches (this includes musicians, Sunday School teachers, etc.);

2) participants want churches to be active in community affairs as well as serving the spiritual needs of the congregation;

3) participants want strong educational programs in the church;

4) participants value a college education;

5) participants believe college should prepare students morally as well as academically; and

6) participants want college graduates to be responsible members of society as well as well-paid wage earners.

Overall, the survey indicates Baptist congregations value education in their secular and religious life. More importantly, participants expect church leadership to be trained; thus, the congregation wants an educated church which services the community as well as the church membership.

Throughout the writer's ministerial career, he has looked at the plight of Black people and always sought to make a change for the better in spite of what the system

did. Never has it been the case to blame the victims of miseducation and poor educational opportunity.

The basic position has been to instill in persons a will to do for themselves what other persons refuse to do. A letter to the National Baptist Convention from three women should inspire all Blacks in general and Baptists in particular to be responsible for the progress of our people in spite of what the system does. The letter⁸ is as follows:

Little Rock, Ark., Sept. 12, 1892

Dear Brethren:

In spite of the recent overflow, disaster, lynchings, and the burning of that man in Texarkana, we are thankful to say through the kindness of Divine Providence we are able to send you fifteen dollars (\$15.00) by Rev. E.C. Morris, D.D., for African Missions. Dr. Morris is our delegate to represent us in your body. We pray continually for the redemption of the "Dark Continent." At our Texarkana meeting in June last we had a grand success. May God's blessings rest upon the Convention and its officers.

We are yours truly,

Mrs. D.W. Thompson, President;
Mrs. Florence G. Elm, Secretary;
Mrs. R.L. Marsh

One has but to read this letter and know that Black Americans have come from a tradition of surviving in spite of great odds. And they have supported causes for their advancement as an African-American people even when the system was against them or they had very little resource. If African-Americans are to make it successfully through the

21st Century they must show more responsibility for educating their own community that they might acquire marketable skills for the job market of the new century that will be upon us ten years hence.

If this spirit of achievement is developed from within we can survive regardless of what the system does. Amilcar Cabral in his book, Return to the Source, points out:

History teaches us that in certain circumstances, it is very easy for the foreigner to impose his domination on a people, but it also teaches us that, whatever may be the material aspects of this domination, it can be maintained only by the permanent organized repression of the cultural life of the people concerned. Implantation of foreign domination can be assured definitively only by physical liquidation of a significant part of the dominated population . . .

In fact, to take up arms to dominate a people is above all, to take up arms to destroy, or at least to neutralize, to paralyze, its cultural life. For with a strong indigenous cultural life, foreign domination cannot be sure of its perpetuation.⁹

The writer has worked within his church community to establish educational models that will keep Black American cultural life solvent and serve as complimentary agencies to public education so that a difference might be realized in the achievement of Black youth. The first model is the Benjamin E. Mays Fundamental School that was founded in 1970-77 in St. Paul, Minnesota by the writer as a partnership with public education to aid the achievement of Blacks; the second is the Third Baptist Summer School which also represents an official relationship with the San Francisco Unified School District to serve the educational

needs of Black students during the summer months; the third effort is "Back on Track," a year-round afterschool program to assist Black youth with their academic performance and the fourth is the Charles A. Tindley Academy of Music which is designed to help Black youth stay in touch with the best of the African-American Music Tradition and provides continuous opportunities for exposure to Black culture through music training, art and Black history awareness, and finally a scholarship program to give concrete support to students who require financial assistance to enter institutions of higher learning or other institutions of training.

The Pastor as the Change Agent for an Educational Standard

Before presenting the models that will follow, it must be stated that the key to what the Black Church does for its community and an oppressed people is in the hands of the pastor. W.E.B. Dubois had this to say at the turn of the 20th Century:

The Black preacher is the most unique personality developed on American soil. A leader, a politician, an orator, a 'boss,' an intriguer, an idealist--all these he is, and even too the center of a group of men, now twenty, now a thousand in number. The combination of a certain adroitness with deep-seated earnestness, of tact with consummate ability, gave him his preeminence and helps him maintain it.¹⁰

It is a historical fact that the Black preacher/pastor rose to the occasion from the days of servitude and slavery

and continues to do so today. Some years ago, Carter G. Woodson wrote: "Although the Negro minister is not so influential as he was generations ago, he still is a much greater force among his people than the white minister in his parish."¹¹ As the Black community approaches the 21st Century, this same commentary can be made. As more Blacks have become trained, Black pastors now must share the leadership of their people with other learned and professionals, but the preeminence of the Black pastor is still a part of the fiber and fabric of the Black community. As the Black pastor and the Black church go, so goes the community for good or ill.

However, in these times it is required that the Black pastor do more than use the sheer charisma of personality or the influence of the office to be effective. It is incumbent upon the pastor to be a teacher who will lead the masses in a manner that they will be empowered to work for their own liberation. The writer has followed the philosophy of Dr. Paulo Freire, the Brazilian social educator who wrote Pedagogy of the Oppressed. He believes that education can be a potent instrument for social reconstruction. The theory's ultimate goal is the political, economic and social liberation of all people via a dialogical-praxis methodology called "conscientizacnos." This method is built on the conviction that when oppressed people are fully conscious of their plight, and are aware of

alternatives to their plight and the possibilities for changing their plight then they will work with their leaders to alter their oppressive situation.

The "end-product" of this educational-political process is the "new man" who is neither oppressed nor oppressor but "man in the process of achieving freedom" for himself and others.

Moreover, I was impressed with Freire's position that dialogue involves a process of intercommunication, in which there is a "committed involvement" -- or participation by all. This is brought about by one method; and "the correct method lies in dialogue." It is Freire's contention that "[w]ithout dialogue there is no communication, and without communication there can be no true education."¹²

This position forces the pastor or teacher to "sit where the pew sits" that they might be sensitive to where persons are. It is the role of the pastor to act as an agent who, through dialogue, allows each person to speak his or her own word, to name his or her own world.

It is the writer's contention that a pastor can be an effective change agent when he or she engages in dialogue with his or her people as he or she seeks to bring about change. This is a successful approach definitely when one finds himself or herself in a conservative congregation. Though there may be the exception of some members not changing or moving with new programs even when you seek to

"carry" them with you in dialogue, the writer has found his success for the most part by utilizing this dialogue approach.

At every deacon or presidential council meeting the writer would share with his leadership recent articles, book reviews, etc. to expand their awareness of what was happening in the community and the world and where God possibly would want the people of God's witness to be felt to address those issues.

It was out of this kind of relational-dialogical leadership that the following models of an educational standard were established.

Footnotes

1. Jean-Marc Ela, My Faith as an African, p. 9.
2. Quality Education for Minorities Project, January 1990, p. 29.
3. Bob Blauner, Black Lives and White Lives; Three Decades of Race Relations in America (University of California Press, Berkeley), pp. 304-305.
4. Address by Robert Michael Franklin, "Reclaiming The Souls of Black Men Folk: The Mission of African American Religious Institutions," March 1, 1990, p. 43.
5. C.B. Eavey, History of Christian Education, Chicago: Moody, 1964, pp. 80-81.
6. What Black Educators Are Saying, edited by Nathan Wright, Jr., pp. 46-47.
7. Congressional Task Force Report, The Future of African-Americans To The Year 2000, pp. 2-3.
8. J.H. Jackson, A Story of Christian Activism, p. 43.
9. Amilcar Cabral, Return to the Source, New York: Monthly Review Press, 1973, pp. 39-40.
10. Charles V. Hamilton, The Black Preacher in America, New York: William Morrow and Co., Inc., 1972, p. 14.
11. Carter G. Woodson, The History of the Negro Church, p. 297.
12. Paulo Freire, Pedagogy of the Oppressed, translated by Myra B. Ramos, New York: Seabury Press, 1970, pp. 30, 33-34.

CONCLUSION

The purpose of this dissertation has been to present what the Black Baptist Church has done historically to provide an educational standard for its people, in spite of the ill effects of slavery, segregation, the mis-education of desegregated education and confusion over value systems in the Black community. In order to accomplish this task it was important to set forth a theology of liberation which mandates the liberation of soul, body and mind through the revelation of Jesus Christ. However, no liberation is complete without the involvement of the People of God as workers in the Kingdom serving as fellow laborers with God to save souls and to liberate persons socially.

It has been the contention of the author that Blacks will only negate the prophecy of the urban underclass becoming a means of our destruction by the Black preacher and his congregation working to help them become educated in spite of the shortcomings of public education.

The survey done by the writer basically proves that Blacks do want a trained ministry, Blacks do see education as a means of character building and they wish to be challenged to improve their lives through developing a trained mind and willing hands to work.

Throughout my ministerial career I have demonstrated that once the people see the pastor as assuming the responsibility of being a responsible change agent with a

sense of mission, they will respond. The models of an educational standard or mission suggest what a local Baptist church can do to affect public education policy and also demonstrate an educational standard within its own fellowship, utilizing its own resources.

The writer has discovered that out of the Black experience from African soil the tribe will follow a chief as long as he is not just interested in self, but in the welfare of the people.

In the introduction, I stated that it was difficult to impose a specific educational standard on all Baptist churches because of the local autonomy of each church. However, my experience has proven that if one church successfully models an educational standard, other churches will be inspired to do the same.

The writer was able to see this assumption take on actual organizational arrangements this year. In past years, the San Francisco community has joined with communities all over the nation to celebrate Martin Luther King, Jr.'s Birthday. It has always concerned me since the holiday was established five years ago that in many instances it has been reduced to oratory and rhetoric with little to report about what Black Americans had done themselves to bring us closer to the fulfillment of that dream of which King so eloquently spoke.

The writer has been successful in getting an umbrella interfaith, interracial group to develop a Martin Luther King Scholar's program for all African American youth that they might seek to be scholarly like Dr. King was and "carriers" of his cultural and racial traditions which made him and others great.

The Scholar's Program will not be elitist; all students are welcome to participate. In a sense, it will be a passage program for Black youth who will be challenged to excel academically.

The Superintendent of the Public Schools, President of San Francisco State University, City College and the Roman Catholic Archbishop of San Francisco, along with Rabbi Robert Kirschner and many from the business and professional communities will be working with me on this program.

It involves a type of a rites of passage program. Both boys and girls will be involved, with greater emphasis on recruiting boys. Each participant will be monitored in school and encouraged to be involved in one of the four Back on Track Centers year-round. They must maintain above-C grade point averages. Other minimal standards that must be met are:

- 1) Complete the reading of three autobiographies or biographies of Black achievers in different fields;
- 2) Achieve understanding of African history;
- 3) Attend church and Sunday School;

- 4) Do some community service for a senior citizen;
- 5) Have a mentor;
- 6) Receive training in physical development and nutritional education;
- 7) Develop an understanding of government and the political process;
- 8) Attend the Youth Correctional facilities in the community to provide support and rehabilitation for their peers;
- 9) Develop a mastery of management of their money and plan a course to develop a career for the future.

When the community gathers in 1991 for Dr. M. L. King's birthday celebration, we shall be able to celebrate what we will have done during the year to earn the right to celebrate his legacy and memory.

It is significant that the African American churches have taken the lead to do this great and innovative program with the assistance of allies from other races and religious communions.

As Black America moves into the 21st century, it is still a fact that the church has to become the surrogate family unit that provides an educational standard so that people will have the skills, ego strength and resource to succeed in spite of the forces of racism and economic exploitation. If our forebearers in the 1880s and 1890s were able to make "a way" out of "no way" through the church

and education, that tried and tested philosophy is good enough to lead us all through the 21st century with hope and not hopelessness, with creativity and not crimes, with triumph and not tragedy and with excellence and not excuses for failure.

SURVEY

A Summary of Responses Regarding Attitudes of Baptist Congregations Towards Education and Their Views on an Educational Standard for the Local Congregation

This survey is formulated to get responses to the hypothesis that Black Baptists in my area have an appreciation for education as a means of social up-lift and character development; and the church requires a trained clergy and lay leadership to equip the congregation for Christian service and social betterment.

Please check the response that reflects your position.

1. Sex

- A. Male ()
B. Female ()

2. Age

- A. 12-17 ()
B. 18-35 ()
C. 36-55 ()
D. 56-65 ()
E. 66 & Older ()

3. Number of years of formal education

- A. Elementary ()
B. High School ()
C. Some College ()
D. Finished College ()
E. Graduate School ()

4. Place of Birth

- A. In the South ()
B. In California ()

5. How long have you lived in California

- A. 1-10 years ()
B. 11-20 years ()
C. 21-30 years ()
D. 31 or more years ()

6. Does your church have a board of Christian education?

- A. Yes ()
B. No ()

(Continued)

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7. The Baptist Church has done an adequate job of dealing with the problems of my community, i.e., drug addiction, teenage pregnancies and educational problems in the schools.

Agree	()	Disagree	()
Somewhat agree	()	Somewhat disagree	()
Strongly agree	()	Strongly disagree	()
8. My church teaches me that salvation is personal and social (political action).

Agree	()	Disagree	()
Somewhat agree	()	Somewhat disagree	()
Strongly agree	()	Strongly disagree	()
9. A minister should go to college and seminary to prepare to lead his people.

Agree	()	Disagree	()
Somewhat agree	()	Somewhat disagree	()
Strongly agree	()	Strongly disagree	()
10. If a minister does not have a college education, he should go to a local seminary and get continuing education courses.

Agree	()	Disagree	()
Somewhat agree	()	Somewhat disagree	()
Strongly agree	()	Strongly disagree	()
11. My church choir would be able to sing better and present a more meaningful ministry of music if each choir member knew how to read music.

Agree	()	Disagree	()
Somewhat agree	()	Somewhat disagree	()
Strongly agree	()	Strongly disagree	()
12. More Baptist churches should establish Christian schools.

Agree	()	Disagree	()
Somewhat agree	()	Somewhat disagree	()
Strongly agree	()	Strongly disagree	()
13. My church should have tutorial programs for children and youth after school.

Agree	()	Disagree	()
Somewhat agree	()	Somewhat disagree	()
Strongly agree	()	Strongly disagree	()

(Continued)

Baptist Attitude Survey
Page 3

14. I should have a college education to succeed in this world.
- | | | | |
|----------------|-----|-------------------|-----|
| Agree | () | Disagree | () |
| Somewhat agree | () | Somewhat disagree | () |
| Strongly agree | () | Strongly disagree | () |
15. My church should have a board of Christian education to plan the Christian education program of my church.
- | | | | |
|----------------|-----|-------------------|-----|
| Agree | () | Disagree | () |
| Somewhat agree | () | Somewhat disagree | () |
| Strongly agree | () | Strongly disagree | () |
16. My Sunday school teacher should be required to have formal training in Bible history and how to teach the Bible.
- | | | | |
|----------------|-----|-------------------|-----|
| Agree | () | Disagree | () |
| Somewhat agree | () | Somewhat disagree | () |
| Strongly agree | () | Strongly disagree | () |
17. My Sunday school teacher relates the Biblical message and Christian ideals to problems of my everyday living.
- | | | | |
|----------------|-----|-------------------|-----|
| Agree | () | Disagree | () |
| Somewhat agree | () | Somewhat disagree | () |
| Strongly agree | () | Strongly disagree | () |
18. Which profession would you choose for your child?
- | | | | |
|----------------|-----|------------------|-----|
| A. Bus Driver | () | C. Teacher | () |
| B. Electrician | () | D. Store Manager | () |
19. Which of the following do you want most for your child?
- | | | | |
|---------|-----|-------------------|-----|
| A. Home | () | C. Land | () |
| B. Car | () | D. Good Character | () |
20. College graduates should:
- | | |
|---|-----|
| A. Have strong moral values | () |
| B. Be able to purchase a home | () |
| C. Have a job earning at least \$30,000 | () |
21. College graduates should be familiar with:
- | | |
|--|-----|
| A. Literary classics | () |
| B. Only literature which will gain a promotion | () |
| C. A diversity of literature | () |

(Continued)

Baptist Attitude Survey
Page 4

22. Which of the following would you select for your child?
- A. A liberal arts college ()
 - B. A specialized university (i.e. - MIT) ()
 - C. A trade school ()
23. Upon receiving a bachelor's degree, my child should be earning:
- A. \$25,000 - \$30,000 ()
 - B. \$50,000 - \$60,000 ()
 - C. Amount is unimportant ()
24. Colleges should prepare individuals for life by teaching:
- A. Subjects which emphasize character building ()
 - B. Highly specialized courses ()
 - C. Courses which increase the individual's monetary worth after graduation ()
25. It is important that my child go to college:
- A. Yes ()
 - B. No ()
 - C. Makes no difference ()

CHURCH: EL Bethel Baptist Church

Total: 71 Male: 18 Female: 53

Age groups
12-17: 7 18-35: 11 36-55: 22 56-65 : 16 66+ : 15

Education
Elem: 9 H.S.: 24 SmColl: 26 FnColl: 9 GrSch: 3

Place of birth
South 47 CA: 16 Years in CA:
1-10 : 7 11-20: 10
21-30: 20 31+ : 34
Question 6: YES: 63
NO: 2

Question 7: A: 10 SWA: 20 SA: 4 D: 14 SWD: 10 SD: 5
Question 8: A: 31 SWA: 13 SA: 6 D: 7 SWD: 1 SD: 3
Question 9: A: 34 SWA: 9 SA: 12 D: 7 SWD: 2 SD: 2
Question 10: A: 38 SWA: 12 SA: 11 D: 2 SWD: 0 SD: 3
Question 11: A: 24 SWA: 19 SA: 6 D: 10 SWD: 3 SD: 2
Question 12: A: 46 SWA: 11 SA: 4 D: 0 SWD: 2 SD: 1
Question 13: A: 40 SWA: 9 SA: 9 D: 2 SWD: 0 SD: 1
Question 14: A: 23 SWA: 16 SA: 8 D: 12 SWD: 3 SD: 2
Question 15: A: 43 SWA: 6 SA: 9 D: 2 SWD: 1 SD: 1
Question 16: A: 35 SWA: 14 SA: 5 D: 6 SWD: 2 SD: 2
Question 17: A: 33 SWA: 16 SA: 6 D: 0 SWD: 1 SD: 0

Question 18: BUS: 2 ELEC: 21 TEACH: 24 STORE: 3
Question 19: HOME: 12 CAR: 3 LAND: 2 CHAR: 45
Question 20: MORAL: 51 HOME: 2 JOB: 12
Question 21: CLASSICS: 17 PROMOTION: 6 DIVERSITY: 36

Question 22: LIBERAL: 16 UNIVERSITY: 28 TRADE: 10
Question 23: 25,000: 10 50,000: 24 UNIMPTNT: 20
Question 24: CHARACTER: 29 SPECIAL: 7 MONETARY: 19
Question 25: YES: 53 NO: 2 NO DIFF: 4

CHURCH: Providence Baptist Church

Total: 51 Male: 15 Female: 36

Age groups
12-17: 0 18-35: 13 36-55: 17 56-65 : 11 66+ : 10

Education
Elem: 2 H.S.: 11 SmColl: 20 FnColl: 10 GrSch: 6

Place of birth
South 30 CA: 16 Years in CA:
1-10 : 2 11-20: 8
21-30: 13 31+ : 28
Question 6: YES: 51
NO: 0

Question 7:	A:	14	SWA:	17	SA:	6	D:	6	SWD:	7	SD:	1
Question 8:	A:	29	SWA:	3	SA:	10	D:	2	SWD:	3	SD:	1
Question 9:	A:	27	SWA:	3	SA:	13	D:	5	SWD:	2	SD:	1
Question 10:	A:	34	SWA:	8	SA:	7	D:	0	SWD:	1	SD:	1
Question 11:	A:	20	SWA:	12	SA:	5	D:	8	SWD:	5	SD:	1
Question 12:	A:	30	SWA:	4	SA:	16	D:	0	SWD:	0	SD:	1
Question 13:	A:	30	SWA:	2	SA:	18	D:	0	SWD:	0	SD:	1
Question 14:	A:	18	SWA:	13	SA:	9	D:	4	SWD:	2	SD:	2
Question 15:	A:	29	SWA:	5	SA:	13	D:	0	SWD:	0	SD:	0
Question 16:	A:	24	SWA:	14	SA:	7	D:	1	SWD:	2	SD:	0
Question 17:	A:	25	SWA:	10	SA:	9	D:	0	SWD:	2	SD:	0

Question 18:	BUS:	2	ELEC:	12	TEACH:	27	STORE:	0
Question 19:	HOME:	4	CAR:	0	LAND:	1	CHAR:	42
Question 20:	MORAL:	45	HOME:	1	JOB:	2		
Question 21:	CLASSICS:	13	PROMOTION:	2	DIVERSITY:	30		

Question 22:	LIBERAL:	21	DIVERSITY:	23	TRADE:	6
Question 23:	25,000:	15	0,000:	15	UNIMPTNT:	18
Question 24:	CHARACTER:	26	SPECIAL:	10	MONETARY:	14
Question 25:	YES:	44	NO:	2	NO DIFF:	5

CHURCH: Third Baptist Church

Total: 340 Male: 104 Female: 236

Age groups
12-17: 19 18-35: 68 36-55: 118 56-65 : 51 66+ : 82

Education
Elem: 13 H.S.: 79 SmColl: 118 FnColl: 55 GrSch: 68

Place of birth
South 221 CA: 70 Years in CA:
1-10 : 47 11-20: 71
21-30: 46 31+ : 162
Question 6: YES: 309
NO: 14 :

Question 7:	A: 81	SWA: 129	SA: 24	D: 37	SWD: 30	SD: 19
Question 8:	A: 174	SWA: 79	SA: 33	D: 12	SWD: 5	SD: 6
Question 9:	A: 204	SWA: 37	SA: 64	D: 11	SWD: 3	SD: 8
Question 10:	A: 200	SWA: 37	SA: 68	D: 10	SWD: 2	SD: 7
Question 11:	A: 137	SWA: 80	SA: 37	D: 43	SWD: 20	SD: 6
Question 12:	A: 203	SWA: 38	SA: 62	D: 11	SWD: 6	SD: 5
Question 13:	A: 217	SWA: 19	SA: 79	D: 0	SWD: 4	SD: 5
Question 14:	A: 136	SWA: 64	SA: 64	D: 28	SWD: 10	SD: 6
Question 15:	A: 196	SWA: 40	SA: 63	D: 6	SWD: 3	SD: 2
Question 16:	A: 171	SWA: 62	SA: 54	D: 16	SWD: 8	SD: 4
Question 17:	A: 164	SWA: 68	SA: 42	D: 4	SWD: 3	SD: 3

Question 18:	BUS: 10	ELEC: 82	TEACH: 143	STORE: 21
Question 19:	HOME: 33	CAR: 1	LAND: 8	CHAR: 259
Question 20:	MORAL: 251	HOME: 15	JOB: 39	
Question 21:	CLASSICS: 59	PROMOTION: 21	DIVERSITY: 214	

Question 22:	LIBERAL: 135	UNIVERSITY: 127	TRADE: 32
Question 23:	25,000: 92	50,000: 118	UNIMPTNT: 88
Question 24:	CHARACTER: 180	SPECIAL: 56	MONETARY: 62
Question 25:	YES: 293	NO: 2	NO DIFF: 16

BAPTIST ATTITUDE SURVEY

The results of the survey indicate:

- (1) participants want trained, educated leadership in their churches (this includes musicians, sunday school teachers, etc.);
- (2) participants want churches to be active in community affairs as well as serving the spiritual needs of the congregation;
- (3) participants want strong educational programs in the church;
- (4) participants value a college education;
- (5) participants believe college should prepare students morally as well as academically;
- (6) participants want college graduates to be responsible members of society as well as well-paid wage earners.

Overall, the survey indicates Baptist congregations value education in their secular and religious life. More importantly, participants expect church leadership to be trained; thus, the congregation wants an educated church which services the community as well as the church membership.

ADDITIONAL CONCERNS

- (1) Since only two churches responded to the survey, are the results conclusive for most Baptist churches?
- (2) Do Baptist churches sponsor leadership development seminars and workshops to train members?
- (3) Do Baptist churches seek trained, educated musicians to lead their programs?
- (4) Do Baptist churches operate innovative, creative Sunday School and Baptist Training Union programs? How many members attend these programs?
- (5) How effective are Christian Education Boards in most Baptist churches?
- (6) What are Baptist churches doing to meet the needs of children who are suffering academically in the public schools?

APPENDIX A

THE BENJAMIN E. MAYS FUNDAMENTAL SCHOOL

In 1975, while the writer was pastoring the Pilgrim Baptist Church, a congregation was led in an awareness process regarding the underachievement, poor discipline and lack of parental support which characterized the educational experience of most Black students in the school system. After having defined the problem, pastoral leadership led a group from the Pilgrim Congregation to develop a proposal for an alternative Fundamental School in the St. Paul School system. This was a first instance that a Black congregation became effective in impacting public education policy. The congregation did more than protest what was happening to Black students. It raised the first \$10,000 to initiate a campaign to raise half a million dollars to establish the Benjamin E. Mays Fundamental School.

The Mays school was named for the late president of Morehouse College who was possibly the last of the great school masters of the 20th Century. The writer feels that this was a worthy tribute to the memory and work of a man who did so much with so little from so few to build men who would represent high educational standards and work for the advancement of the Black community.

The school began in the fall of 1977 as a back-to-the-basics program for kindergarten through third grade. The

program was initially housed in a shared facility with the Jefferson Elementary School. In each succeeding year, one grade was added to the program so that in 1988 it is kindergarten through 8th grade.

In its first three years of existence, the Mays School was evaluated by the Educational Assessment Service, Inc. of Watertown, Wisconsin.

Each year the program was compared with another school that contained children with similar socio-economic backgrounds. The Mays School scored consistently higher in the basic subjects. For all three years, the overall evaluation was very positive and the parent and community are still proud of the growth demonstrated by the children.

The community group of the Pilgrim Baptist Church which started the program in design and execution, still remains as the advisory body to the school. Some faces have changed but the enthusiastic involvement of the parents and other concerned community persons remains high.

The Benjamin E. Mays Fundamental School Concept

The philosophy of the school is based upon the widely accepted goals of fundamental education. A position statement, taken from A Plan For An Alternative School as developed by the Pilgrim Baptist Church illustrates the philosophical background of the proposed school.

As our population increases and technology grows and expands, a greater need for alternatives in public

education, and in other areas of life as well is evidenced. For many years, public education provided few, if any, alternatives for the student. More recently, however, alternatives have proliferated. In the rush to change, many schools de-emphasized the basics of a sound educational program: such as reading, communication, and other inseparable requirements for success such as self-discipline, character development, and appreciation of oneself and one's cultural heritage. Further, the traditional public school and many of the alternatives still seem unable to provide successful learning programs for students coming from low socio-economic backgrounds, and many from minority cultures. There is a serious disparity in this level of "educational success" than that of the middle socio-economic class, and it is toward off-setting this disparity that BEM will address itself. In fact, to the extent that it is possible, the center will reduce the artificial imposition of mental restrictions on certain groups. Its emphasis will be upon each child being motivated to develop to the fullest intellectual capacity.

As society has grown more complex, there has been a definite move toward specialization. This trend toward specialization has often led to schools and professional educators assuming many of the roles and duties once ascribed to the home and the family. It is the belief of the BEM Learning Center, however, that schools cannot achieve the desirable goals of educating of the whole child without strong home, family, and active community support. The Learning Center will, therefore, insist upon full and active parent and community participation. Parents and active community citizens will help in formulating school policies and in the on-going instructional program.

Specifically, active community participation includes many things. Parents of studnets are expected to visit the center periodically to observe their child's progress; to assist the child at home with school assignments; to serve as resource persons in the classroom in areas where the parent has expertise; and to donate at least one hour a week to the center, working as a program aide either in the classroom or in center activities outside the classroom. Because of the essential centrality of the family to learning, parents are looked upon and treated as co-partners with the professionals in the educational process. In addition, volunteer participation from community supporters who are not parents is welcomed.

While the goals of self-actualization and responsible citizenship are ideals, the way to achieve them through public education is the development of skill in the basic subjects. A child can appreciate himself fully only when he has the fruits of school success in the fundamental subjects to demonstrate his competency as a learner and a person. Therefore, every child will learn to write, to read, to speak, and to compute effectively. Situations will be provided which will not only motivate the child to learn these skills, but also which will stimulate an appreciation for the necessary role that he plays in earning and living a productive life.¹

Student Admission Policy

The school is a district-wide school with admission open to all qualifying students of Independent School District #625 and admission is on a purely voluntary basis. Anyone interested in enrolling his/her child(ren) is required to make formal application. Applicants are considered and accepted on a first-come, first-served basis according to the following guidelines covering these major components; kindergarten entrance, minority quota, minority distribution, geographic distribution, socio-economic distribution and heterogeneous ability distribution.

The intent of the admission policy of the traditional school was to follow the governing entrance criteria set for any St. Paul school where applicable and to add or create some in order to reflect the philosophy and objectives of the Mays School. Two of the criteria recommended follow those for general school use. These two are kindergarten entrance and desegregation quota.

The kindergarten entrance requirements follow the criteria governing entrance in all St. Paul public schools. The stipulation is that any entering kindergartner must be five years of age on or before September 1 or must have obtained an early admit permit.

The committee determined that the state's desegregation policy be adhered to for the alternative school. In order to remain in compliance with the state desegregation policy, the minority quota could not exceed 30 percent for the total school population nor for any single classroom.

School Size

Taking into consideration the factors of time, success and evaluation, it was proposed that for the opening of the traditional school in the fall of 1976 that the program be initiated as a pilot project. However, it has grown to a kindergarten through eighth grade school. Enrollment is now 500. No class is to go over 30 students.

Advisory Board

Presently there is an established advisory board for the Benjamin E. Mays Fundamental School. There is need for a continuation of an advisory board for the alternative school. Therefore, a planned transitional phase was recommended. In the initial stages of the school the board membership came only from Pilgrim. However, from the time

the school was officially opened, the board membership was reevaluated to insure membership of parents of enrolled students.

The committee set up guidelines concerning an advisory board to serve the Mays school:

1. The board serves (or functions) in a strictly advisory capacity.

2. The board is advisory to the school's principal.

3. The board's membership includes parents of the students enrolled within the school.

4. The board's role in relation to staff selection in the school is in an advisory capacity, with the ultimate responsibility resting with the Personnel Department of the St. Paul Public Schools for seeking and finding qualified applicants and matching up the applicant with the role. Some specific duties of the board include:

- a. To set up meetings with Personnel Department to discuss qualifications.

- b. To submit a list of desired qualifications of the staff to the Personnel Department.

- c. To submit additional names of prospective staff members they recommend to the Personnel Department.

- d. To set up meetings with prospective candidates and to participate in the interview of the candidates.

e. To submit a recommendation of their selection to the Personnel Department.

5. The members of the board follow the rules governing any visitors to any public school. Since the principal determines such things as the number of visitors permitted at one time, timeliness of the visit, etc. all visitors are to follow this procedure:

- a. Report directly to the principal's office.
- b. State the reasons for their visit.
- c. Attain principal's permission to visit.

In conclusion, the traditional school advisory board, in conjunction with the school's principal and other appropriate school district personnel, developed its role and function.

Administration of the Traditional School

As a program under the jurisdiction of the Board of Education, Independent School District #625, the Mays school is administered by a St. Paul Public School elementary principal.

The principal is appointed and assigned to administer the regular neighborhood school program and the traditional program housed within the building. The project is under the direct control and responsibility of the principal who is assisted by an administrative intern.

Staff

The professional staff serving any school consists of two categories, basic and supportive. The basic staff is primarily responsible for the care and instruction of the students and the supportive staff is responsible for providing services in specialized fields to certain qualifying schools on a less than full time basis. The basic staff is the principal and the classroom teacher. The supportive staff registry consists of a school social worker, physical education or vocal music, nurse, speech correctionist, dental hygienist, psychologist, and secretary to aid all elementary schools. Besides these, at certain qualifying schools, Title I reading-math, home-school liaison, administrative intern or assistant, counselor, and instrumental music serve the children.

The Curriculum

Much of the formal curriculum of the Benjamin E. Mays fundamental school is based upon textbooks and related instructional materials currently in use in St. Paul public elementary schools. The point of contrast with other programs is one of emphasis. Accountability, documented evidence of mastery, the sequential teaching of basic skills, teacher directed lessons, parent inclusion, and consistently assigned homework are benchmarks of the Mays concept. While portions of these emphases can be found in

many area schools, it is the unique character of the school to orchestrate them as a consistently sought after school policy.

Though in each grade level, the amount and scheduling of time may vary, the following list of school subjects are taught in all classrooms:

Reading. The reading program emphasizes a phonetic approach. Students receive instruction and reinforcement in basic skills of decoding and comprehension, they are exposed to good examples of literary expression, and they are encouraged and required to read widely.

Mathematics. The math program is devoted to a mastery of basic number operations and addition, subtraction, multiplication, and division. Students are to memorize basic tables in those areas. As such mastery is attained, students will study more advanced mathematical concepts such as fractions, percents, decimals, equations, and problem solving.

Language Arts. The Language Arts emphasizes is in the basic literacy areas of spelling, handwriting, grammar, usage, and sentence construction. Students learn parts of speech, syntax, phrasing, and their applications to oral and written expression.

Social Studies. Students study families, communities, neighborhoods, and cities as well as such larger governmental structures as states, regions, and

international studies. Students are expected to have knowledge of basic geographical and historical concepts. In addition, students are involved in studies of ethnic awareness and cultural contributions of the groups represented in the school.

Character Education. Time is taken each day to involve students in stories, examples, discussions of moral development, rules, conduct codes, responsibility, dignity, self-worth, and the unique potential of each individual. More than any other area of the curriculum character education should bring about obvious and positive changes in the behavior and outlook of the students.

Science. The science curriculum emphasizes the study of natural phenomena and the acquisition of knowledge and methods of investigation of natural systems in both the physical and biological realms.

Music and Art. Students receive systematic instruction in musical and artistic expression. In addition to the esthetic enjoyment and information that accrue from these areas, an additional goal is to discover and support the potential talents of children in these areas.

Physical Education. Students are expected to discipline their bodies as well as their minds. The physical education program provides for the development of motor skills and the involvement of students in individualistic, competitive, and cooperative games and

activities. In addition, health and hygiene procedures are incorporated.

Spanish. Classes are offered in Spanish as a part of the language arts program. Eventually, certain curriculum subjects will be taught using bilingual instruction.

It is obvious that the school subjects listed above vary only slightly from those taught in many school settings. However, it should be restated that the Mays Fundamental school emphasis of those subjects is quite different from the mainstream trends in elementary education in the last decade.

Evaluation

Student Evaluation. Since the philosophy of the school includes emphasis on the 3R's and on the strict discipline code, evaluation of students in these areas is essential. The academic achievement of the district's student is done through a standardized testing program. Presently the test used is the SRA Achievement series. The categories are language, math, and reading in grades 2 and 6 and in addition measures educational ability in grade 4 and science, social studies, and the use of resources in grades 5, 6, 7, and 8. Normally the student's achievement growth would be measured by mastery of state objectives for each major subject. The discipline code of the school dictates expected student behavior. Procedural steps for infractions, therefore, are written into the code.

Staff Evaluation. Because of the special emphasis of the traditional school, the staff is selected and evaluated according to the standards and guidelines set up before the program was initiated. The school's principal and advisory board, plus other appropriate school district personnel, keep these criteria, while the school district conducts and is directly responsible for selection and evaluation. Four points are used for selection and evaluation of the teachers. The teachers should have a record of having experienced success in (1) disciplining and controlling students, (2) motivating children to learn, (3) skillfully

and credibly teaching the basics, and (4) providing a model for the values the children are expected to learn. Other staff to be included in the process are subject to the same guidelines, modified according to their roles and responsibilities.

Program Evaluation. Formal evaluation of the program of the alternative school is required. The evaluation would follow the guidelines set according to the goals and objectives developed for the school's subject area. The school's principal and advisory board and appropriate district personnel submit their recommendations to the Instructional Research Department, which develops the instrument, monitors the program, and directly conducts the evaluation. The school district funds all program evaluation costs incurred in accordance with the funding provided to other St. Paul elementary schools. Outside sources fund all program evaluation costs incurred in addition to those.

Budget

The budget for the proposed Benjamin E. Mays fundamental school was based on an enrollment of students in kindergarten through eighth grade. To accommodate a first year enrollment of 300 students in ten classrooms of 30 students each, was planned that the school would open with two classes in kindergarten, first, and second grade, and

one class in third, fourth, fifth, and sixth grade. Table One illustrates yearly per pupil expenditures in the St. Paul Public Schools at the time of founding. Table Two lists the personnel costs for the school. Table Three lists some additional costs such as for evaluation, in-service for teachers, and parental support. Table Four illustrates the total yearly costs of the entire program.

TABLE 1

Budget

St. Paul Schools Expenditures
Yearly Expenditure Per Pupil

Salaries for District-Wide Personnel	\$ 60.00
Instructional Salaries (includes all certified staff in school)	579.00
Salaries for Secretaries in Schools	18.00
Transportation (to and from school)	35.00
Health (nurses' salaries)	30.00
Plant Operation (custodial salaries, equipment replacement, and maintenance)	217.00
Fixed Charges (retirement, workmen's compensation, and health)	168.00
Food Service	-0-
Student Activities	-0-
Transfers (payments made by St. Paul to another district)	14.00
Community Services (civic activities, summer school, adult and pre-kindergarten education)	32.00
Capital Outlay (disbursement for equipment)	31.00
Debt Service	200.00
Abatements (as for starting an inter-district vocational school)	-0-
Learning Centers	23.00
Audio-Visual	2.65
Textbooks	6.88
Aides	15.35

Extracurricular Supervision (lunchroom,
police force, audio-visual, after-school
phys. ed.)

9.00

Category I, Library, Field Trips

15.50

Per Pupil

\$1,456.38

Per Pupil Set Up Cost

355.54

\$1,811.92

TABLE 2

Personnel Costs For BEM Fundamental School -- 1975

Certified

1	Administrative Assistant	@ \$28,000	\$28,000
10	Classroom Teachers	@ 16,000	160,000
1	Study Skills Instructor	@ 16,000	16,000
1	Home Teacher	@ 16,000	16,000
.5	Librarian	@ 16,000	8,000
.5	Nurse	@ 16,000	8,000
.5	Physical Education Teacher	@ 16,000	8,000
.2	Psychologist	@ 19,000	3,800
.5	School Social Worker	@ 17,000	8,500
.2	Instrumental Music Teacher	@ 16,000	3,200
1	Foreign Language Teacher	@ 16,000	16,000
.5	SLBP Teacher	@ 16,000	8,000
.2	Speech Teacher	@ 16,000	<u>3,200</u>
			\$286,700

Non-Certified

1	Secretary	@ 9,000	9,000
5	Teacher Aides	@ 4,000	20,000
1.5	Custodian	@ 13,000	<u>19,500</u>
			\$48,500
	Total		<u>\$335,200</u> =====

NOTES: The State of Minnesota would reimburse St. Paul 65% of the \$23,500 spent on the services of a psychologist, social worker, SLBP teacher, and speech teacher. The State's portion would be \$15,275 and St. Paul would pay 35% of these services. This would amount to \$8,225.

TABLE 3

Additional Program Costs

Evaluation	
Consultatation and Research	\$20,000
In-Service For Teachers	
Courses and Materials	5,000
Parental Support	
Courses and Materials	<u>5,000</u>
	\$30,000

TABLE 4

Total Yearly Costs of BEM Program

Other Costs	\$208,100
Administrative and Instructional Costs	335,200
Evaluation, In-service, and Parental Costs	<u>30,000</u>
	\$573,300

It was not the intention of the writer to give a measurement for the evaluation of the program. The primary interest was to indicate what a local congregation can do to influence public education.

However, it is interesting to note that the school has had much success in improving student skills and building character and at the same time involving parents and the community in the process. Nevertheless the Educational Assessment Services evaluation of 1978 gave the following evaluative comments:

Evaluation and reporting were considered to be important goals of the BEMFS Program. However, most persons interviewed indicated that they believed that clear cut criteria for promotion based on mastery could not be applied in all cases. Parent-school communication was rated high by BEMFS parents but was also rated high by control school parents.

Parent involvement was rated by BEMFS personnel as a most important goal of the program. It was also considered to be a primary strength of the program. Telephone interviews indicated that parent participation was significantly higher for BEMFS parents than for control school parents.

The outcome variables assessed were cognitive achievement, affective achievement, teacher and parent

perceptions of student progress and parental support of the program.

Cognitive achievement in reading, language arts, math and social studies were important objectives of the BEMFS Program. Overall, the BEMFS Program can be noted to have had a significant positive effect on the children in the kindergarten and grade one programs. There was no measurable positive effect of the BEMFS Program on second grade cognitive achievement. However, analysis of SRA scores indicated unusual achievement for all subtests for the low, middle and high achieving groups at the BEMFS in grade three. Overall, the impact of the BEMFS Program on the third grade students' basic skills achievement is extraordinarily impressive and exceeds by far what might be expected in a typical school.

Student outcomes in the affective domain were measured by the Self Observation Scales. The strongest affective area for the BEMFS was Social Maturity. The weakest area was Self Acceptance. First grade showed the strongest overall affective score improvement while kindergarten and second grade showed the least improvement. The BEMFS SOS scores were compared to the control school for grades one and three. Grade one gains at the BEMFS were somewhat higher than those of the control school while grade three gains were somewhat lower. The BEMFS was stronger in the

area of School Affiliation than the control school and Self Security was stronger at the control school.

Some positive correlations between Self Acceptance and achievement test scores at both schools show relationships between student self-concept and school achievement. The significant .59 ($p < .01$) correlation for the third grade is uniquely high and suggests very "performance" oriented classrooms where students, to a great extent, base their perception of their own value upon their performance in school.

Eighty-seven percent of the teachers felt that during the first year of the program, academic achievement had been a successful outcome of the program. Thirty-eight percent of the teachers also indicated that improved student behavior and responsibility resulted from the program.

The parent questionnaire and telephone survey indicated that both BEMFS and control school parents perceived that their children progressed in basic skills and attitudes. The parent questionnaire showed the highest rated dimension to be parent and community support of the BEMFS Program. A similar telephone question yielded a significantly higher support rating for BEMFS parents than for control school parents. BEMFS parents also rated the following questions significantly higher than control school parents:

- a. Do you feel your child is given the right amount of discipline in school?
- b. Have you helped with school programs in any way?

- c. Are you satisfied with the learning programs at your child's school?

There were no significant differences between the BEMFS and the control school for the following questions:

- a. Since your child has been enrolled in this school, is he/she reading better?
- b. Do you think he/she feels happy or good about himself as a result of his classes?
- c. Have you received enough information about your child's progress?
- d. Have you received enough information about the school's programs in general?

Overall, the results of the parent questionnaire showed very strong parent and community support and this should certainly be considered an important strength of the BEMFS Program.

The cognitive performance of the BEMFS grade three was so remarkable that a detailed analysis of the student classroom observations was conducted. In this analysis the BEMFS grade three was compared to the BEMFS grade two and to grade three at the control school. Chi-square tests were utilized to determine significant differences. This additional analysis was intended to give further insight into the possible teaching techniques which resulted in such excellent achievement.²

Possibly one of the most complimentary reports on the success of the Mays School was when the St. Paul Pioneer Press reported on February 10, 1980, in an editorial, that the special school was "producing results" and that its

fifth grade scored higher than 21 of the 32 fifth grades in the St. Paul Public School System.

BENJAMIN E. MAYS FUNDAMENTAL SCHOOL

C O D E O F C O N D U C T

Preface

The primary goal at Benjamin E. Mays Fundamental School is to provide an atmosphere that is conducive to effective teaching and learning. For this reason we established sets of rules and regulations. We wanted to maintain the kind of environment that will give students the opportunity to receive a good education.

The school recognizes the need for cooperation between student, parent and educator. This relationship is exemplified by:

1. A Home Condition Which

a. Assumes the primary responsibility for the discipline of the child.

b. Recognizes that school personnel must necessarily concern themselves primarily with education.

2. A Responsible Student Who

a. Respects constituted authority, which includes not only obedience to school rules, but also conforms to the laws of the community and the state.

b. Reflects respect and consideration for the personal and property rights of others and understands the need for cooperation with all members of the school community.

3. A Responsible School Staff Who

a. Exhibits an attitude of respect for students resulting in a positive influence in the students' education.

b. Makes clear what standards of behavior are expected in the classroom.

c. Promotes effective discipline based upon fair and impartial treatment of all students.

THE
BENJAMIN E. MAYS FUNDAMENTAL
SCHOOL PHILOSOPHY

Benjamin E. Mays Fundamental School provides a quiet, orderly environment with minimum interruption in the daily schedule. The atmosphere is friendly and inviting--a school where students are challenged to achieve their best and are praised for their accomplishments. A basic premise is that competence achieved in a favorable environment helps to develop a positive self-image. Also, for some children, expected standards and procedures are consonant with a sense of security.

The School is academically oriented with primary emphasis on mastery of basic academic skills and the development of effective knowledge on which to base abstract thinking. Experiences are provided to transfer appropriate past learning for creative solutions to new problems.

A graded organizational plan with self-contained classrooms offers a continuous program, kindergarten through eighth grade. Successful traditional and new methods, strategies and materials are employed to meet the varying needs of the students, encouraging them to become independent and interdependent.

A balanced and correlated curriculum follows grade-level progression, building on the skills, abilities, talents and strengths of the students, as outlined in state and local curriculum guides.

Homework is given on a daily basis to reinforce skills, to encourage independent work and develop independent study habits.

Parents are given an accurate and complete assessment of their children's progress against a measurable set of standards at each grade level. Report cards with letter grades, teachers' written comments, parent conferences and telephone conversations represent ways the school keeps in close contact with the parents.

Achievement based on grade-level competencies rather than chronological age determines promotion to the next grade level.

Courtesy, appropriate manners, dress appearance, neatness and cleanliness correlate with the student's

general work habits, self-esteem, self-discipline and attitude toward learning. Staff, students and parents share a common understanding of the expectations for a reasonable dress code, deportment and discipline. Discipline problems are viewed as an interruption of classroom learning. Advisory committees including parents, teachers, central administration members, school board members and the principal help establish school policies and procedures. All procedures and curriculum are in accordance with the school board policies.

Agreement Contract

Date: _____

Student's Name: _____

Previous Grade: _____

I have thoroughly read the code of conduct. I agree with and will give full support to the concepts and procedures herein. These concepts will include:

1. supporting the academic philosophy (mastery concept) of the school.

2. seeing that time is set aside each night for the required assignments.

3. discussing the code of conduct with my child.

4. supporting the school's decision if detention is found necessary for the child and will take full responsibility for seeing that my child has a way home following detention and will pick him/her up on time.

5. understanding the school will demit my child if this is deemed necessary.

6. understanding that spanking can be an optimal discipline measure before detention or suspension. If I wish this option to be exercised by the principal, I will submit permission to do so in writing.

Parent's Signature: _____

To Parents of Students Previously Enrolled:

If this form is not returned with 7 days of receipt, we will assume you are in agreement with the above. Those who disagree may submit a letter of appeal to our Advisory Board for consideration. Send letter to school addressed to the Chairperson of the Advisory Board.

Student Fact Sheet

Student's Name

Grade

is making application to attend Benjamin E. Mays Fundamental School. Please supply the following information and mail it directly to Benjamin E. Mays School, 631 North Albert, St. Paul, Minnesota 55104 by April 30.

1. Rank this student's work in your class

	<u>BELOW AVERAGE</u>	<u>AVERAGE</u>	<u>ABOVE AVERAGE</u>
Reading	_____	_____	_____
Math	_____	_____	_____
Language	_____	_____	_____

2. Most Recent SRA Test Scores (National Percentile).

Reading _____

Language _____

Math _____

3. Does this student have any behavior problems which need individual attention? Please be specific.

4. Does this student receive special education services or Title I? Please be specific.

5. Has the child been referred to Child Study?

6. Does this student have any special talents, interests or skills?

7. What was the last reading book and unit this student completed?

Teacher's Signature: _____

School: _____

Detention and Suspension

There may be times when due to the extreme nature of the offenses a student may be suspended instead of detained.

If a student has been in detention five times, there is a possibility that he/she will be suspended on the sixth infraction.

The long-term goal of detention is for students to demonstrate a level of self-control that would eventually eliminate the need for detention operation on an "on-call" basis. We view detention and suspension as consequences for inappropriate behavior as opposed to punishment. The objective is to modify inappropriate behavior to the extent that this behavior will no longer exist.

Detention as an alternative to suspension is as much a part of our program as the mastery system. It is not an option. Please review the list of detainable offenses with your child. All teachers will be reviewing them also.

Suspension

One or more of the following kinds of student behavior are grounds for suspension from school:

1. Truancy.
2. Theft or extortion.
3. Smoking, drinking or use of unauthorized drugs.
4. Belligerence, disrespect or disobedience to any school district employee.
5. Fighting.
6. Damage to school property.
7. Assault upon a student, a member of the faculty, administration or other school employee or official.
8. Abusive language.
9. Pulling the fire alarm.
10. Possession and use of controlled substances.
11. Violation of rules and regulations of the School District.

12. Any other good and sufficient grounds rendering the attendance of the student incompatible to the educational program which results or may result in a disruptive influence on the educational program of the school or on other students or school personnel.

Detention

In order to maintain an atmosphere conducive to learning and teaching, the staff has developed a plan to assist us in enforcing school rules and to help in minimizing suspension from school. The alternative is an after-school detention room which will be supervised by teachers. Under this plan, each student committing an infraction will be detained after school for 30 minutes. Each child in detention will be completing work assigned by the teacher during that time.

Detainable offenses are:

1. Abusive language - profanity, indecent language.
2. Extortion - obtaining money or personal goods from an individual by violence, intimidation or threat.
3. Inappropriate physical contact or threatening behavior.
4. Use or possession of drugs, cigarettes, alcohol, or controlled substances.
5. Insubordination - willful and persistent rebellion against those in charge and/or program rules.
6. Theft - wrongful taking, concealing and carrying away of the personal goods of another person or of the property of the school.
7. Defacing school property.
8. Consistent breaking of rules (classroom, cafeteria, playground, bus, patrol lines, lavatory, hall, and library).
9. Consistent lack of classroom work.
10. Consistent lack of homework.
11. In the building without permission.
12. Truancy.

13. Willful dress code violation.

14. Lying.

Parents will always be notified by phone and/or letter at least 24 hours before the detention so that there will be plenty of time to arrange for picking up their child. No child will be suspended or detained without direct action by the principal.

Expulsion

Expulsion is the last step in a series of procedures for the following behaviors:

1. Failure to master minimum grade level objectives as shown on mastery profile cards and when retention is not in the best interest of the student.

2. Repeated violation of rules and/or persistent rebellion against those in charge.

a. Insubordination.

b. Violent physical contact.

c. Lack of homework.

d. Persistent truancy.

e. Extortion or theft.

3. Tardinesses or absences that are so consistent that they have a negative effect on the student's education.

Chronic academic or behavior problems will be referred to the Demission Team consisting of specific staff members, members of the Advisory Board, specific Child Study Team members and the principal to work with parents to resolve the problems. If no resolution is possible demission will be recommended.

Student Code of Conduct

In order to receive the most benefit from school, we encourage students to concentrate on developing the following habits:

1. Have books, pencils and paper ready. Begin work immediately.

2. Get class work and homework in on time and in acceptable form.
3. Help keep the room clean, neat and orderly.
4. Protect desks, books and other school supplies and equipment.
5. Contribute to class and help fellow students as much as possible.
6. Take pride in clean speech, appropriate dress, and courteous manner.
7. Encourage fellow students to develop school pride by setting good examples. Remember that this is your school.
8. Remember that when your teacher asks you to cooperate or to do an assignment the intent is to help you.
9. Accept consequences for your behavior. Be responsible, instead of hiding behind excuses.
10. Demonstrate honesty on any assignments or tests by refraining from cheating.

Rules and Regulations

School Day

We have a legal responsibility for providing adequate supervision whenever students are in the building. Uninvited students will be asked to leave.

No student will be allowed beyond the entryway in the building until 15 minutes before the start of school.

No student will be allowed to remain in the Benjamin E. Mays building after the school day ends unless:

1. He/she is participating in a school-sponsored activity.
2. He/she is included in a list submitted in advance to the office by the teacher providing supervision (detention).

One or more of the following disciplinary procedures will be used when a student is in the building without permission.

1. Warning and notification of parents.
2. Detention.

Attendance

1. Students not in school by the time attendance is taken at the beginning of the school day are marked absent. The attendance cards of those students are sent to the office.
2. Students who arrive before 1:00 p.m. (grades 1-8) go directly to the office, pick up their cards and take them to their teachers. The teachers then change the absence to tardy.
3. Students who arrive after 1:00 p.m. (grades 1-8) follow the same procedure, however, are marked 1/2 day absent.
4. Students who have to leave school before 1:00 p.m. and do not return are marked absent 1/2 day.
5. Students who have to leave school after 1:00 p.m. and do not return are considered as present the entire day.
6. When buses are late, it is customary for teachers to hold the attendance cards until they are sure that they are all in before marking students absent.
7. Students who are late or absent and do not bring in a written excuse when they return may be referred to the nurses or school social worker.
8. Students whose tardiness or absence is so consistent that it has a negative affect on their education will be referred to the child study team and possible demission will be discussed.
9. Students must receive authorization from the office before being allowed to leave the building early.

Truancy

A student will be counted as truant when he/she:

1. Skips part of a class, entire class, or all day.
2. Leaves school grounds without permission.

The following procedure will be used when a student is truant.

1st Truancy - detention.

2nd Truancy - double detention and referral to counselor and/or social worker.

Persistent Truancy - petition to Juvenile Court and/or demission.

TRUANCY IS VIOLATION OF MINNESOTA STATE LAW WHICH REQUIRES COMPULSORY ATTENDANCE FOR YOUTH BETWEEN THE AGES OF SEVEN AND SIXTEEN.

(MN. Stat. 120.110, subd. 1)

Dress Code

Parents will please help their children to remember these rules, since we absolutely will not permit any student to remain at school improperly dressed.

1. No thongs or platform shoes, as they are a safety hazard.

2. Jeans and slacks are to be neat, clean, and presentable. Clothes must be unadorned by suggestive emblems.

3. Coats, jackets, scarfs, rain hats, or caps may be worn outside. They must be removed indoors.

4. No rollers or combs are permitted in hair. Combs must be carried in pockets or purse.

5. For safety reasons, shoes must be worn at all times.

6. No shorts, tank tops, halter tops, sun suits, or play suits are permitted.

7. No make-up.

8. No exotic hair styles or clothing.

One or more of the following disciplinary procedures will be used for violating the dress code:

1. Conference with student.

2. Parent notification.

3. Detention.

Homework

Education at Benjamin E. Mays Fundamental School does not stop when the school day ends. It is essential to continue reinforcing skills being taught in the classroom and that parents encourage their child to complete his/her homework assignments daily. Benjamin E. Mays School suggests the following minimum amount of time be allotted for homework:

Kindergarten - 10 minutes

First and Second Grades - 20 minutes

Third - Sixth Grades - 30 minutes

Seventh and Eighth Grades - 45 minutes

It is the student's responsibility to:

1. Know exactly what his/her assignment is each day before he/she leaves school. (A notebook in which to write down homework assignments is a good idea.)
2. Get his/her homework done carefully each day.
3. Return it to school on time.

The excuse, "I left it at home," will not be accepted. If a child is unable to do his homework, a note from the parent should explain why, and the uncompleted homework should be completed and returned to school the next day. If a child consistently seems to have no homework, the parent should check with his/her teacher because this usually will not be the case. Often these students are handing in incomplete, careless work done on the bus or in a very short period of time at school, or not at all. If he/she seems to have no homework, use this scheduled homework time for reading for pleasure or a learning activity of some type.

One or more of the following disciplinary procedures will be used for failure to turn in homework consistently:

1. Notification of parents
2. Detention
3. Loss of field trip and/or recess privileges

If the listed disciplinary procedures do not result in improvement, a parent/teacher/principal conference will be arranged to discuss the problem. At this time, possible demission will be discussed.

Cafeteria

The cafeteria is a place to learn and practice good manners. The following rules will be enforced with that aim in mind.

1. Students are to remain in line until served and/or seated. Students should remain seated until dismissed or given permission to move to a different location.

2. Students should practice the best of manners while in the cafeteria.

3. All food must be eaten or disposed of while in the cafeteria, unless packed in a lunch box or bagged to be returned home.

4. Beverages should be sent in a shatterproof container.

5. Talking in quiet, normal tones is permitted.

The following types of behavior are not acceptable while eating in the cafeteria:

1. Throwing food.

2. Leaving trays or food on the table or floor.

3. Getting out of your seat to talk to someone.

4. Begging food.

5. Butting in line, heads, etc.

6. Excessive noise.

One or more of the following procedures will be used for violations of the above:

1. Warning and cleaning up of area.

2. Detention.

3. Suspension.

SERIOUS OFFENSES WILL RESULT IN IMMEDIATE SUSPENSION.

ANY STUDENT MAY BE ASKED TO HELP KEEP AREA CLEAN.

Playground

1. All children are to remain on the Blacktop when the playground is wet.

2. There is to be no throwing of rocks, dirt or snowballs.

3. Only one child is permitted on a swing at one time.

4. Children are not to engage in any sort of rough play, i.e., boxing, wrestling, tackling, pulling on clothing, etc. SPECIAL NOTE: No tackle football will be played--unless under the direction of the physical education teacher.

5. Bikes will not be ridden on the playground.

6. All pupils are to be outside during recesses unless requested to stay in.

7. Children are not to go into the building from recess without a pass from the teacher on duty.

8. Pupils are not to climb on the fence or any part of the building.

9. Pupils shall not pet or play with stray animals.

10. Bouncing of balls against the building will not be permitted.

11. Balls are not to be kicked on the Blacktop area.

12. Pupils shall stay on the designated playground area at all times unless directed to leave by the teacher on duty.

Any student involved in inappropriate playground behavior will be disciplined in one or more of the following ways:

1. Warning to student and/or notification of parents.

2. Detention.

3. Suspension.

Bus

Be on time at the bus stop. Stay back from the curb so that you will not distract passing motorists or accidentally slip and fall into the street. Wait for the bus to come to

a complete stop--do not push or crowd upon entering. Take a seat promptly. Stay seated. Do not move around! When it is time to leave the bus stay seated until the bus has completely stopped. Do not push or crowd to get off. If you must cross the street, wait for directions from the bus driver, then cross in front of the bus. Do not trespass on neighborhood property on the way to or from school.

On the Bus:

1. Follow the instructions of the driver, aide or school patrol promptly and courteously.
2. Keep the things you carry on your lap--not under the seat or in the aisle. Ask the driver where to place bulky things like large musical instruments which you cannot hold on your lap.
3. For everyone's safety, do not bring sharp objects on the bus. Skates must have guards or protective covers.
4. Opening, closing or adjusting of windows will be done only at the direction of the bus driver. Do not extend or throw any object out of the window.
5. First aid kits, flares, emergency doors and two-way radios are for emergency use. Students must not tamper with any of the bus emergency equipment.
6. Fighting, spitting, teasing, wrestling, throwing objects or littering will not be tolerated.
7. Respect the personal property of other students.
8. Animals or pets may not be brought on the bus.
9. Be courteous! No profane or abusive language.
10. Keep the noise level down.
11. No eating on the bus or gum chewing.

The following disciplinary procedures will be applied for bus infractions:

1. 1st Infraction: Warning by the bus coordinator and parent contacted.
2. 2nd Infraction: Parent contacted and 3 days of detention.

3. 3rd Infraction: Parent contacted and 1 week off the bus.

Lavatories:

The following types of behavior are not acceptable in the lavatories:

1. Writing on walls.
2. Standing on sinks or toilets.
3. Wasting materials.
4. Disrespecting the privacy of others.
5. Improper use of facilities.

One or more of the following disciplinary procedures will be followed:

1. Detention.
2. Suspension.

Hall Behavior

Students should move as quietly as possible from class to class. There is to be no running, pushing, yelling, tripping, loitering, or banister sliding in the building.

One or more of the following disciplinary procedures will be used for misbehavior in the halls:

1. Parent notification.
2. Referred to principal.

The following disciplinary procedures will be used for banister sliding:

1. Parent notification.
2. Referred to principal.

Leaving Room Without Permission

Each student has the privilege of being issued a pass if the teacher feels that he/she has a legitimate reason. However, no student should leave the room without a pass that indicates where he/she is going.

The following disciplinary procedures will be followed for leaving the room without permission:

1. Detention.
2. Suspension.

Insubordination

This is when a teacher or some other school employee makes a reasonable request of a student and it is refused.

Any school employee (teachers, secretaries, custodians) can correct a student when he/she is in violation of school rules and regulations. Refusal to cooperate by becoming belligerent or disrespectful will result in a referral to the office.

Willful and persistent rebellion against those in charge will be dealt with in one or more of the following ways:

1. Detention.
2. Parent Conference.
3. Suspension depending on the nature of the infraction.
4. Demission from Benjamin E. Mays Program.

Lying

Lying involves deliberate dishonesty or omission of all the facts. Investigation to obtain the truth in a conflict situation can be a very time-consuming pursuit and can result in the disruption of the school day. We encourage our students to accept responsibility for their actions.

One or more of the following disciplinary procedures will be determined by the severity of the act.

1. Warning to student and notification of parents.
2. Detention.

Abusive Language

Abusive, profane or indecent language, either written or spoken, will not be tolerated in the Benjamin E. Mays Program. One or more of the following disciplinary measures will be taken:

1. Warning and parent notification.
2. Detention.
3. Suspension.

Inappropriate Physical Contact

Fighting between students causes injury and/or disruption of the educational environment. One or more of the following disciplinary procedures will be used when a student is involved in fighting:

1. Detention.
2. Suspension.
3. Demission.

Assault or threatened violence against a teacher or other school employee will not be tolerated. Such violence will be dealt with by:

1. Suspension.
2. Demission.

Physical contact between boys and girls other than hand holding is not acceptable. Students involved in such contact will be disciplined in the following manner:

1. Warning to student and notification of parents.
2. Detention.
3. Suspension.

Extortion

When a student obtains money or personal goods from another student by violence, intimidation or threat, one or more of the following disciplinary measures will be taken:

1. Detention and restitution.
2. Suspension.
3. Referral to agencies outside of school.
4. Demission.

Theft

The taking or concealing of money or goods that belong to others is theft.

Any student guilty of theft will be held responsible for restitution and one or more of the following disciplinary measures will be taken:

1. Detention.
2. Suspension.
3. Referral to agencies outside of school.
4. Demission.

Possession and/or Use of Controlled Substances

According to state law, juveniles shall not use, consume, or have controlled substances in their possession; therefore, there is no need for students to have matches and/or cigarette lighters, etc.

One or more of the following disciplinary procedures will be applied:

1. Smoking or controlled substance equipment will be confiscated and parents will be notified.
2. Suspension.

Possession of Disruptive and/or Dangerous Items

Possession and use of such items interfere with the educational process.

One or more of the following disciplinary procedures will be used when a student brings inappropriate items:

1. Toys or items will be confiscated and parents notified.
2. Detention.
3. Suspension.

Pulling the Fire Alarm

This presents a hazard and is in violation of State Law.

Any student in violation of this regulation will be disciplined in the following manner:

1. Notification of St. Paul Fire Marshall.
2. Suspension.

Writing, Carving and Putting Feet on Desks or Walls

Any student involved in writing, carving or putting their feet on desks or walls is defacing public property.

One or more of the following disciplinary procedures will be taken:

1. Student will be required to pay for damages and/or clean it off.
2. Detention.
3. Suspension.

Severe Clause

In the event that a child's behavior is such that the bus driver must return him/her to school, parents will be contacted to come and pick him/her up from school.

One or more of the following disciplinary procedures will be applied to patrol line infractions:

1. Warning by the school patrol coordinator.
2. Detention.

IF YOUR LIPS YOU WISH TO
KEEP FROM SLIPS,
FIVE THINGS OBSERVE
WITH CARE:
TO WHOM YOU SPEAK,
OF WHOM YOU SPEAK,
AND HOW
AND WHEN
AND WHERE.

Footnotes

1. Developed by the Benjamin E. Mays Learning Center, Inc., 1975, p. 13.
2. Benjamin E. Mays Fundamental School Evaluation Report, Educational Assessment Services, Inc., Watertown, Wisconsin, July 1978, pp. 117-120.

APPENDIX B

A HISTORICAL OVERVIEW OF THIRD BAPTIST CHURCH, SAN FRANCISCO, AND ITS SOCIO-POLITICAL IMPACT

The Setting

Third Baptist Church was founded in the milieu of The Gold Rush and its attendant instability. These were the days of the infamous "Barbary Coast," a San Francisco ghetto where gambling, drugs and prostitution ran rampant. Gangs roamed the streets of this "boom town" created by gold-seeking "49ers." Vigilance committees kept an ever-tenuous peace. From the day James Marshall, a hired hand, discovered gold in California--28 January 1848--through 1850, San Francisco's population increased from 900 to 25,000; by 1890, 300,000 populated the city by the bay. In the Barbary Coast enclave created by this population explosion the locals "shanghaied" drunken sailors and failed prospectors killed themselves at a rate of 1000 a year.

Yet amidst the chaos,¹ San Francisco attracted displaced denizens that set the stage for its future multicultural reputation. Ambitious Americans of differing ethnicity, Mexican refugees, "indentured Chinese itinerant Australians and Chilean immigrants"² peopled its streets. Among this people explosion were a number of African-American slaves and freedpersons.

At least one of the founders of Third Baptist, George Dennis, bought his personal freedom immediately upon arrival in San Francisco . . . and then journeyed with thousands of other pioneers . . . to the gold fields in

search of his fortune. History records that many Negro pioneers came to California in the company of their owners. They were able to purchase their freedom with the fruits of their labor (many of them labored in the gold fields) and also the freedom of the individual members of their families in the South at \$1000-a-head, an exorbitant price. Some, upon returning from the gold fields, built their homes and established businesses in San Francisco and sought to effect the cultural and spiritual life in the growing city . . .³

Organizing the Church

Such an attempt to impact "the cultural and spiritual life" of San Francisco had its inception in the home of Eliza and William Davis, August 1852. At this place, the Davises and seven other Black persons began the First Colored Baptist Church of San Francisco, the legal name for Third Baptist Church until 1908. The functional name, however, became Third Baptist in 1855. The change resulted because "a racial name was (considered) out of keeping with the spirit of Jesus."⁴ Such a statement disregards the reality that the universal God speaks to individuals and groups in their particular circumstances. It overlooks the historical reality of the slavery from which many of the founders escaped and the racism that limited employment possibilities for them and their Black contemporaries.⁵ Nonetheless, the name was changed to reflect its emergence as the third communion of Baptists founded in the city. Also, the church was the first Black Baptist congregation established west of the Rocky Mountains.

In a climate where 55 of the first 100 churches died at the end of 18 years of California Baptist missionary work,⁶

Third Baptist was born. At the organizing meeting Rev. James Capen, pastor of the short-lived, local Second Baptist Church, served as moderator. The recognition sermon was preached by Rev. Benjamin Brierly of local First Baptist Church. In October 1852 Rev. William Rollinson, who had succeeded Capen at Second Baptist, gave the charge and extended the right hand of fellowship to what had grown to be thirteen charter members.⁷

Charles Satchell: First African American Pastor

Between 1852-1856, there was no pastor. Supply ministers, mostly white, conducted services in the homes of members. This arrangement would change in 1856 with the arrival of Third Baptist's first African American pastor, Rev. Charles Satchell.⁸ (A total of 17 African Americans have pastored Third Baptist; however, the writer wishes to concentrate on the Satchell and Haynes eras.)

Satchell brought to San Francisco a history of socio-political activism. This involvement would mark Third Baptist's history to greater or lesser degree in ensuing years. He served as clerk of what is now called the Union Baptist Association, the nation's second Black Baptist association, founded in 1836. At the time, Satchell began his service as Clerk (1837) the Association debated whether to "emphasize greater missionary endeavor or work harder for abolition and other social reforms."⁹ A temporary

amelioration of this matter took the form of a resolution that prioritized "racial religious uplift among the free Black community in Ohio."¹⁰ However, in 1840 a withdrawal by the association's member churches from the white Baptist associations they also belonged to brought about a shift in priorities. Changing their name from The Association of the Regular Baptist Churches of Color in Ohio to the Union Baptist Antislavery Association, the churches more clearly reflected their abolitionist priorities.

Under this rubric Satchell led the Union Association in the spread of its "'beneficial influence' throughout Ohio" and its neighbor states of Indiana and Illinois. The association grew from 22 churches to 27 between 1855-1857 with a total membership of 1,567.¹¹ A balance was struck between social activism and missionizing. Missionizing had implications for socio-political liberation, given Union Association's stand against slavery. Freedom from slavery and the free exercise of religion were one. This integration of the socio-political and the spiritual flew in the face of the logic of the oppressor who could separate life from religion.¹² Satchell's dual involvements symbolized "the refusal of many abolitionists to make a distinction between sacred and public responsibility."¹³

Satchell's endeavors led him beyond associational affairs to convention concerns. As a member of the first-ever Black Baptist convention, the American Baptist

Missionary Convention (ABMC), Satchell organized churches in Nevada and California. The eastern-based ABMC, founded at Abyssinian Baptist Church in New York City in 1840, through Satchell's endeavors developed western satellites.¹⁴ During his western trek, Satchell became pastor of Third Baptist.

Satchell inherited a situation at Third Baptist in which Joseph Davenport, "a licentiate in the Black Baptist church in New Orleans,"¹⁵ had presided over the church as well as Black ministers of the local A.M.E. churches on occasion. Upon his coming, the church began a period of decided growth. To enhance its visibility and viability as a church, Satchell conducted "a public baptism at the foot of Stockton Street by the Bay waters for a few new members."¹⁶ The event drew several thousand persons, creating a predominantly white crowd. A few rabble rousers, "dock loafers and vagabonds who tried to exceed each other in vulgar remarks,"¹⁷ threw objects at the waterbound baptismal party. However, Satchell, true to form, was not one to be deterred by adversity. The baptism was apparently completed. Moreover, the church doubled in size during 1856-1857 to 81 members. Growth notwithstanding, the congregation yet "lacked funds to build a desired new church."¹⁸

Satchell's ministry was not restricted to the pastoral or priestly concerns for internal church growth. Consistent

with the prophetic involvement of his ministry as documented by James Melvin Washington in Frustrated Fellowship: The Black Baptist Quest for Social Power,¹⁹ Satchell spearheaded antislavery sentiment in San Francisco. This he did "in spite of the fact that his church was part of an overwhelmingly white association"²⁰ and the lack of Black Baptist leadership allies, as in Ohio, to buttress his claims. Rudolph Lapp writes:

In the 1857 report of the San Francisco Baptist Association, the Third Baptist Church's contribution included their support for the Association's struggle against intemperance, gambling, 'and all other immoralities, including, as a matter of Christian consideration, AMERICAN SLAVERY.' This antislavery sentiment bears the clear hand of Reverend Satchell. he had been a means of courage in more dangerous situations than California. As a Baptist preacher in Louisiana, he had become the object of suspicion when antislavery sentiments crept into his preaching. He eventually had to leave Louisiana for his physical safety.²¹

More will be said later of Satchell's Louisiana ministry and the opposition he encountered from not only racists in Baptist ranks but also Black preachers in collusion with the racial caste system.

Third Baptist suffered membership losses in 1858 due to the Fraser River gold rush and the subsequent migration of many Blacks to British Columbia. During this year and the next the church rendered no report to the California Baptist Association. By 1860 Satchell had departed and the membership dwindled to 31 members.²²

This small measure of documentation concerning Satchell's Third Baptist ministry illustrates a preacher consistently grappling with cutting-edge issues affecting African-Americans. The fuller treatment given by Washington in Frustrated Fellowship of his Ohio and Louisiana ministries creates the wider context to comprehend the legacy of socio-political involvement I inherited at Third Baptist. Thus arguments from silence about Satchell's prophetic action in San Francisco period are enhanced.

Satchell's progressive thrust is illustrated again by Washington in Frustrated Fellowship. While working in 1865 for the American Baptist. Free Mission Society (ABFMS), a group formed in protest against the American Baptist Home Mission Society's (ABHMS) policy of supporting slave-holding missionaries, Satchell wrote:

"My instructions were to gather the scattered Baptists, form them into churches and associations, uniting them to the Free Mission Society" . . . In addition to forming . . . Free Mission Black Churches, Satchell followed Newman's suggestion and tried to form a statewide Black Free Mission Association. (However) . . . Satchell reported . . . "although the arrangement was made and proposed to the churches here, five months have passed and they have not taken the first step . . ." Satchell attributed this delay to a lack of 'the element of progress' among these Black churches, and the self-centeredness of the ministers: "Each minister seems to claim the right of dictating what is gospel order and what is not."²³

The leader of the ministerial opposition against Satchell was Rev. Nelson D. Saunders "who flourished during the slave regime."²⁴ Saunders had accommodated himself and his parishioners for years to the harshness of antebellum

New Orleans. He and other Black preachers of like persuasion organized their churches as the Louisiana Southern Baptist Association. Satchell and his colleagues, however, organized in 1866 the First Free Mission Association in protest against the use of "Southern Baptist" in the name of Saunders' group.²⁵ By taking such action, Satchell exhibited the type of prophetic awareness that typified his ministry.

The next year, 1867, found Satchell under fire by the American Baptist Home Mission Society for exhibiting an autonomy that defied the constrictions set by white Baptists for Blacks. The ABHMS periodical The Examiner and Chronicle, criticized Satchell and his association for voting to make itself an auxillary of the national Free Mission Society. The paper indicated that Satchell's action in publishing his board's decision was unauthorized. Fearful that Satchell's action would be interpreted as a condemnation of the Home Mission Society, the Examiner took unwarranted editorial liberty. They asserted that the new group "by no means wish to turn away from the Home Mission Society."²⁶ Satchell begged to differ, reflecting the antipathy of many Black Baptists with the ABHMS' antebellum policy of maintaining slaveholders in its ranks:

I think the people understood what they were doing, and will religiously abide their action. We had nothing to say about the Home Mission Society pro nor con, as I had a conversation with Dr. Backus, who told me that the Home Mission Society were willing to extend help to this field, provided we would be under their direction,

but could not do anything for us while we operated with the Free Mission Society. The reason he assigned was, that they did not like to interfere with the Free Mission work.²⁷

The month of Charles Satchell's leadership fell to "a succession of ministers" who "served the small congregation whose membership fluctuated between 13 and 243 during the first eighty years of the church."²⁸ Based on sporadically kept records no pastor clearly served the church more than 13 years; it is speculated that a Rev. George Duncan Sr. may have served a 20-year period between 1871 and 1898, though the evidence is far from conclusive. Nonetheless, amidst the frequent changes in leadership and also years when there was no pastor. Third Baptist maintained the singular Black Baptist presence in San Francisco.²⁹

The Haynes' Era, 1932-1975

The beginning of a period of stability which would further establish Third Baptist among the historic African-American churches began in 1932. In August of this depression year, Rev. Frederick Douglass Hayes, Sr. would assume the pastorate of the church. His administration began a 39-year period of leadership that encapsulated significant changes for the church and its community. Impacting deeply upon the church and the city would be the great migration of African-Americans from the South to the West during the World War II years of American involvement (1941-1945). The Black population of San Francisco

"increased ... from approximately 4,500 to 50,000."³⁰ Also, during the last years of Rev. Haynes' pastorate, urban renewal of the 1960s would signal the beginning of the end of Black demographic dominance of the "Western Addition" or popularly called Fillmore district, where the current church is located. As Frederick Douglass Haynes, Jr. succeeded his father in 1972, a pastorate cut short by his death three years later, these changes would continue to obtain. The two aforementioned eras would shape the socio-political impact of Third Baptist in ways yet felt in 1990.

The wartime jump in the Black population in San Francisco was due in great measure to job opportunities in the war industry. Bay Area shipping magnate Henry J. Kaiser played a large role in this effort. He recruited from the South poor and working class Blacks to seize economic opportunities in the West. As the African-American population grew, particularly in San Francisco, so did Third Baptist--from approximately 250 members in 1943 to a "bragging membership" of 3,000, as reported in 1952.³¹ The more realistic figure for the postwar years is a likely 1500-2000. As a result of such growth, Third Baptist lost its status as the singular Black Baptist church in the city in 1943. However, "several young ministers who served as assistants to Rev. Hayes, Sr. became pastors of the new churches ... Rev. Haynes and the official staff gave guidance and the church oftentimes gave financial assistance

to them."³² Thus, as white churches and pastors helped establish Third Baptist as a Black Baptist presence in San Francisco, Third Baptist was helping spread that presence.

Third Baptist, however, continued to be the predominant Black Baptist presence in the city. The church during and after the war helped a large number of Blacks assimilate into the city. It provided a place for worship and a sense of community. Rev. Haynes was able to provide this type of atmosphere after helping the church weather the storm of the Depression years (1932-1942). As the war industry invigorated the American economy, its African-American benefactors added to the church members and financial stability. This was a contrast to the Depression years, when Haynes led "a membership most of whom were unemployed and whose Sunday offering often did not exceed Thirty Dollars ... Frequently (Haynes') salary went unpaid, or was paid in a piece-meal fashion. Many other bills were long overdue, but this did not discourage him. He gave the church a sound financial program (and) ... spiritual rebirth."³³

As a result of the increase in membership in the forties, Third Baptist outgrew its relatively small building at 1299 Hyde Street in the Nob Hill section of the city. However, the increase in finances made planning for a new location more feasible. Thus, to accomodate the increase in members, many of whom were moving into the Fillmore area, a

\$300,000 structure was to be erected in that vicinity. On 21 December 1952 Rev. Haynes led the congregation from the old church site, built two years after the 1906 earthquake and fire, to the current sanctuary at 1399 McAllister Street. Five years later an administration and youth building was completed. With the church now strategically located in the heart of San Francisco's main Black community,³⁴ Third Baptist continued to draw Black veterans of World War II and Korea stationed at nearby bases, who decided to resettle in the city; war industry workers; and relatives and friends of the aforementioned who saw California as a promised land apart from the Jim Crow-dominated South. Therefore, the church enjoyed an unprecedented rate of growth that would continue until ca. 1963.

As a recognized community figure, Rev. Haynes was engaged in several efforts of socio-political significance. In 1947, he became the first Black to run for the Board of Supervisors in the city. This election bid resulted in a narrow loss. Haynes' effort, however, paved the way for future Black supervisors such as Ella Hill Hutch, Terry Francois and the two current Blacks on this board, Doris Ward and Willie B. Kennedy. Also, during Haynes' tenure as pastor a number of political leaders on the cutting edge of liberation movements in the U.S. and Africa spoke at the church. Such speakers were Martin Luther King, Jr., Adam

Clayton Powell, Jr., Paul Robeson, W.E.B. DuBois and Tom Mboya. DuBois, during his visit, celebrated his 90th birthday in 1958 with the congregation.

It is significant that DuBois, then living as an American expatriate in Ghana, and Robeson, also living abroad, spoke at the church in the era between American military involvement in Korea and Vietnam. Both were expatriates due to their adherence to communism (perhaps more accurately the Marxist concern for the oppressed, in that communism, technically, is the ideal state of the "classless society"). During that period, when the Cold War was at its height, many Black churches and institutions, following the lead of popular opinion, would not permit Robeson and DuBois to speak. It is to Haynes' credit that he permitted these two giants of radical Black protest to grace the Third Baptist pulpit. Also the diligence of Carlton B. Goodlete, a church trustee, leading Black physician and publisher of the Black weekly newspaper The Sun Reporter, in securing these speakers cannot be discounted. Goodlete and Haynes led the congregation in making a significant socio-political statement.

Haynes was a delegate to the 1948 Democratic Convention in Philadelphia, where Sen. Hubert H. Humphrey of Minnesota delivered a famous and controversial speech in support of civil rights. His wife, Charlie Mae, became the first Black elected to the Board of Education of the San Francisco

Unified School District. During Rev. Haynes' pastorate Third Baptist provided for the NAACP meeting and activity space for several years. The church also housed the John Muir Elementary School classes when the school became overcrowded between 1968 and 1971. In that period, the last three years of Rev. Haynes' life, he began planning for low income housing in the Fillmore. This dream came to fruition after Haynes' death under the leadership of Rev. James Spencer, interim minister, and Rev. Frederick Douglass Haynes, Jr.³⁵

At the time Rev. Haynes, Jr. took over urban renewal, with its broken promises to invigorate the Fillmore, had begun to take its toll. Many Black residents were forced out of housing to make way for the renewal that never came. Added to this dilemma was the rise in property taxes and rents citywide that would help initiate an exodus of more than 10,000 Blacks from the city between 1970 and the present. As Blacks moved from rented space or sold property white and Asian "Yuppie" types moved in. In many instances taking fixer-up houses, refurbishing them and often selling them for two or three times as much as they paid for them,³⁶ these persons changed the demographics of the Fillmore. Many of the old Black businesses closed, being replaced by upscale shops, boutiques and eateries.

The San Francisco Frederick Haynes, Jr. inherited was vastly different from the one which his father entered forty

years before. Yet in his brief pastorate he found his way into community involvement. The junior Haynes served as Chairman of the Board of the Opportunities Industrialization Centers (OIC) of San Francisco and the board of directors of Sickle Cell Anemia Research and Education. He established a prison ministry outreach in Vacaville, a community east of San Francisco, and became the first Black Baptist minister to preach behind its walls. His death on 3 September 1975 at age 46 ended three years, three months and three days of ministry.³⁷

Footnotes

1. Riegert, Ray, Hidden San Francisco and Northern California: The Adventurer's Guide, (Berkeley: Ulysses Press, 1986), page 21.
2. Ibid, p. 20.
3. The 125th Anniversary of The Third Baptist Church of San Francisco, 1852-1977 (n.p., 1977), page 14.
4. Third Baptist Church of San Francisco Centennial Booklet, 1852-1952 (n.p., 1952), page 24.
5. Op. Cit., p. 14.
6. Ibid., p. 14.
7. Ibid., p. 14.
8. Ibid., p. 14.
9. Washington, James Melvin, Frustrated Fellowship: The Black Baptist Quest for Social Power (Macon, Ga.: Mercer University Press, 1986), page 30.
10. Ibid., p. 30.
11. Ibid., p. 30.
12. One of the best studies of the separation of life from religion is found in George D. Kelsey's Racism and the Christian Understanding of Man (_____, 1965). Examining the history of Western racism, Kelsey concludes that racism is a faith in and of itself, separate from the Christianity racists often espouse.
13. Washington, p. 26.
14. See Ibid., pp. 38-43.
15. Lapp, Rudolph M., Blacks in the Gold Rush (New Haven: Yale University Press, 1977), page 161.

16. Ibid., p. 161.
17. Ibid., pp. 161-162.
18. Ibid., p. 162.
19. See Washington as cited above.
20. Lapp., p. 162.
21. Ibid., p. 162.
22. Ibid., p. 162.
23. Washington, p. 58.
24. Ibid., p. 58
25. Ibid., pp. 58-59. Of course, Satchell and his colleagues opposed such nomenclature due to the secession of the Baptist churches in the South from their northern counterparts over the issue of slavery in 1865.
26. Ibid., p. 60.
27. Ibid., p. 60. For other examples of Satchell's forthright leadership and the contexts in which such leadership issued forth, see Ibid., pp. 70-81; 83-87; 95-105; 108-112.
28. The 125th Anniversary ... p. 14.
29. The 125th Anniversary ... p. 14.
30. Ibid., p. 28.
31. Ibid., p. 29.

32. The 125th Anniversary ... p. 25.
33. Centennial Booklet, p. 36.
34. African Americans also moved in great numbers to the Bayview-Hunters Point neighborhood in the southeast corner of the city, where a large Navy shipyard provided employment for many of them. Later, many of those who originally settled in the "Bayview" and Fillmore areas branched into the Ocean View-Merced-Ingleside (OMI) and Richmond districts. Nonetheless, the Fillmore was still considered the hub of Black culture in San Francisco with its numerous Black-owned businesses, restaurants and nightclubs.
35. The 125th Anniversary ... pp. 23-25, 27.
36. An average house in the nine-county Bay Area of Northern California cost \$260,000 in 1990 figures.
37. Op. Cit., p. 28.

APPENDIX C

THE MISSION OF THIRD Baptist CHURCH OF SAN FRANCISCO IN CONTEXT

Since my ordination in 1965, I have been privileged to pastor three significant congregations from West Chester, Pennsylvania; St. Paul, Minnesota, and now in San Francisco. These congregations have the uniqueness of being the "mother," predominantly Black Baptist congregations in each community. When I found them, they were all in transition and struggling with the challenge to maintain traditional African American worship styles, at the same time promoting values and styles of the White Church. I feel that because I have wedded intellect with the best of the Black Church tradition in its emotional aspects, I have realized three very fulfilling pastorates.

In each pastoral context, I have maintained a tradition of personal piety and political action. Moreover, I have sought to be priest and prophet. In the priestly role I have done the usual chores of preaching, counselling, administering the organizational machinery, teaching, and maintaining denominational relationship. However in the prophetic-political function, in every community I have either served as a president of the NAACP (National Association for the Advancement of Colored People), social action leader, or served on boards of education and city government agencies.

In a great measure, the average Black pastor finds himself, out of necessity because of social conditions, having to devote a lot of time to social action. E. Franklin Frazier in his book The Negro Church in America points out that during the Reconstruction Era of our nation's history in the 1870s and 80s, the Black Church became a "nation within a nation."¹ That is to say that the church was forced to provide all of those services that the nation could not or refused to give Blacks because of racism. Consequently, the pastor and the church had to be the source of education, social services, social control, economic development, cultural enrichment and political action.

Now, I find myself in the 1980s pastoring a church which is the oldest predominantly Black Baptist Church in the West. Third Baptist Church was founded in 1852 during the Gold Rush days. I have the honor of serving as the 17th pastor of a congregation that has been in continuous existence for nearly 138 years. My predecessor and his father, whom he succeeded, represent a total of nearly 43 years of pastoral service. I came to this congregation in 1976 with the awareness that you do not meet a long tenure of a predecessor without the possibility of contending with some "long traditions" that will not change easily.

What traditions did I meet? I had to contend with a conservative theological stance and a dress code. Also, the

church had the image of being a social club where the faithful saints came to be filled "socially and spiritually" with very little organized concern about what was happening to the "least of God's children" in the San Francisco community. However, with prayer, teaching, and persistent patience, I have been able to make changes.

I suppose that in a great sense the church was "inner directed" because it served the social needs of a migrant Black population that migrated west after World War II. Up until 1943, Third Baptist was the only predominantly Black Baptist Church in San Francisco and had a membership of less than 200 members. The great growth period was from 1943 to 1963. (See Population Chart, p. C-9). When I came in 1976, the church had claimed from 3500 to 4000 members. However, upon evaluating the records the membership was basically 1500 families and about 2300 individuals.

What was the basic social and spiritual interest of this aggregation of people? I have found it to be the case that this group was basically interested in personal economic success and a place to go to be spiritually and socially fed. There was some interest in educational and cultural advancement; but no major program for the poor. Consequently while a narrow-focused ministry was being carried on by my church and the churches of the Black community, Jim Jones emerged and capitalized on the weaknesses of the Black Church. Dr. Archie Smith, Professor

of Pastoral Psychology at Pacific School of Religion, pointed out the following in an article on People's Temple:

The appeal of Peoples' Temple was not only its charismatic leader but its interpretation of religion, its sense of family and social outreach programs. Peoples' Temple was concerned with Black unemployment, problems of poverty, juvenile delinquency, criminal justice, welfare dependency, alcoholism, drug addiction and related social problems.²

Smith goes on to explain the appeal of the Temple in relation to what all Black churches were offering in terms of ministry:

In order to appreciate its appeal, we must see it amidst an enclave of the relatively conservative, status conscious, privatized religious orientation of many Black churches which had an inward religious orientation without the outward thrust of significant social action programs or political involvement.³

When I came to San Francisco in 1976, I did not react to the Jim Jones phenomenon for I knew that he was a cultist. The only way to react responsibly to such a group is to have a positive plan to counteract its influence. Though unfortunately we were not able to keep all Blacks from this cult, I feel that because of the programs that I initiated in 1977 I was able to prepare my congregation to do something that would keep others from the temptation of following the People's Temple.

Out of this concern a research and planning committee was formed that completed its work in August 1978. From this study emerged a plan that would insure a better quality of life for our congregation and the community. Before I made any moves I always did research. So in that vein I am

including in this case study profiles of the San Francisco community, a track record of our church since 1976 in community, a track record of our church since 1976 in membership increases, a profile of financial increase since 1969, and a cursory survey of 364 respondents which should give a picture of various trends in our current membership.

Appendix E, "Church Profile," indicates that there are several trends which confirm my strivings to meet the challenges of the 21st Century.

1) Age - My congregation is aging. Over 50% is past fifty. This represents the population that migrated west following World War II. Therefore we are required to maintain a quality Senior Center to serve our seniors.

2) Location of Membership - Our congregation is a metropolitan membership. Only 47% of the congregation lives within a five-mile radius. If we are to maintain the membership we must support a "varied magnet ministry" that will motivate persons to drive back to the City. And we have the challenge of developing satellite fellowship and study groups in the surrounding communities so that a sense of community will be maintained. Consequently it will be convenient for the member in the "diaspora" to come to church for celebration on the first Sunday and yet feel a sense of belonging through the small fellowship groups.

3) In the musical program, we have maintained a mixture of all types of music to meet everyone's taste.

Also the pastors' preaching represents scholarship, emotion and relevancy to the personal and social issues of the day.

4) We are a middle-class congregation that must meet the challenge of bringing the "masses" into our fold. We must be "missionaries" of the best of our African American traditions to help others and enable the church to stay alive. If we do not evangelize, we shall "fossilize."

There are nine support staff persons for the administration, one full-time assistance pastor/administrator, eight volunteer ministerial persons and 45 deacons. The church school has 175 in the adult division, 35 in the children's division, 15 in the youth division and 55 in the young adult division. Our average attendance in worship is from 750 to 1000.

Since 1976, I have demonstrated the ability to:

(1) Maintain an increase in membership every year;
(2) Increase the young adult membership tremendously,
and

(3) Initiate programs that make our Church a "magnet" church with the ability to draw persons from the entire Bay Area. These programs are as follows:

a. A Christian Education program for all age groups that will scratch persons where they itch. This is particularly needed in the children's and youth areas. I have already formulated committees to establish goals and objectives in these areas.

b. A quality Summer School program to address the educational needs of Black youth and children in the area.

c. An After-school Enrichment/Tutorial program for students as a cooperative program with a Jewish congregation.

d. The Charles A. Tindley Music Academy to acquaint our youth with the great musical traditions of our people and to establish an on-going music training program for the churches in our area.

e. The African Refugee project which has already successfully resettled over 300 refugees from Africa.

f. The Fillmore Center - a \$3 million joint venture development involving a comprehensive community service center.

In order for me to be able to do a balanced ministry I have developed goals that would enable us to conserve energy, involve more personnel and give me more time to deal with my personal goals and be more available to an aging population. These goals are as follows:

(1) All major board meetings, committees and groups meet on Wednesday nights for their monthly meetings at 6:30 p.m. At 8:00 p.m., I teach the Bible Class and lead Prayer Service. This gives us also more of a "sense of community" as a congregation.

(2) By 1990, I look forward to hiring a minister of Christian Education.

(3) In 1990 our goal is to be a tithing church.

As I pursue these goals I am helped by a cooperative board of deacons. The leadership of both of my major boards -- that is, trustees and deacons, meet with me once a month to get signals clear. I am also doing a lot of teaching to equip the "saints" for ministry.

The preamble and guiding principle for my ministry are based on:

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."⁴

Thus, I have labored to be a "teaching pastor" to equip the saints for ministry.

Black Population in San Francisco, 1900-1980

<u>Year</u>	<u>Total Population</u>	<u>Black</u>	<u>Percentage</u>
1900	342,782	1,654	.005
1910	416,912	1,642	.004
1920	506,676	2,414	.004
1930	634,394	3,803	.005
1940	634,536	4,806	.006
1950	775,357	43,460	.006
1960	740,316	74,383	.010
1970	715,674	96,078	.013
1980	678,974	86,414	.013

Source: United States Bureau of the Census, Population, 1900-1980

The Membership Increases from 1976-1989

1976	-----	178
1977	-----	200
1978	-----	170
1979	-----	201
1980	-----	173
1981	-----	163
1982	-----	152
1983	-----	184
1984	-----	125
1985	-----	112
1986	-----	163
1987	-----	136
1988	-----	149
1989	-----	110
Total		<u>2,216</u>

Pastoral Statistical Report for 1987

Infant Dedications	8
Calls and Consultations	956
Sick and Hospital Visitations	151
Membership Increase	
A. Baptism	47
B. Christian Experience	65
C. Letter of Transfer	2
D. Restoration	20
E. Watch Care	2
Total	<hr/> 136
Total Resident Membership for 1986	2,519
Increase of Membership from 1987	136
	<hr/>
Total Loss by Deaths	25
Total Loss by Inactivity Transfer of Membership	32
	<hr/>
Net Membership for Jan. 1, 1988	2,598

Operating Income Profile
of Third Baptist Church
From 1969 - 1989

1969	-----	\$159,770.75
1970	-----	156,436.89
1971	-----	160,271.44
1972	-----	170,478.74
1973	-----	198,398.05
1974	-----	218,543.48
1975	-----	233,458.94
1976	-----	246,438.56
1977	-----	303,559.91
1978	-----	331,913.32
1979	-----	359,201.64
1980	-----	390,786.88
1981	-----	465,823.01
1982	-----	505,547.44
1983	-----	548,540.71
1984	-----	524,464.21
1985	-----	529,370.81
1986	-----	550,821.57
1987	-----	556,370.77
1988	-----	572,835.30
1989	-----	592,540.00
		<hr/>
	Grand Total	\$7,775,572.42

Grants Awarded Since 1981

Seniors

1981	\$ 5,232.82
1984	18,122.17
1985	23,999.90
1986	29,866.66
1987	16,354.16
	<hr/>
Grand Total	\$93,575.71

Refugee Project

1984	\$109,894.54
1985	131,442.46
1986	132,739.77
1987	121,718.00
1988	108,909.74
1989	94,863.20
	<hr/>
Grand Total	\$699,567.71

McLaughlin After School Program

1985	\$59,300.00
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Charles A. Tindley Academy of Music

1988	\$21,359.40
1989	39,943.00
	<hr/>
Total	\$61,302.40

A Profile of San Francisco
Based on 1980 Census

	<u>Number</u>	<u>Percent</u>
White	395,081	58%
Black	86,414	13%
American Indian	3,358	
Eskimo	120	
Aleutian Islander	70	0.5%
Japanese	12,046	2%
Chinese	82,480	12%
Filipino	38,265	5.5%
Korean	3,763	5.5%
Asian Indian	2,317	
Vietnamese	5,583	
Hawaiian	894	0.9%
Guamanian	279	
Samoan	1,799	
Other	46,505	
	<hr/>	<hr/>
	678,974	100%

Some Projections Based on
1983 for San Francisco

Population	712,753
People per Square Mile	15,361
Blacks in Population	12.73%
Spanish	12.28%
65 Years or Older	15.40%
Persons Per Household	2.190
Per Capita Income	\$12,116
Persons Below Poverty Line	13.70%
Families Below Poverty Line	10.30%

The Back on Track After School Program

This after-school program is very much needed at a time when in most urban communities with single parent families, children should have a place to go in order to improve their academic skills and not fall prey to the destructive activities in which so many latch-key children become involved. The program is going into its second academic year. It is unusual both in its origins and its achievements and worthy of imitation in any Baptist congregation. It took the Ku Klux Klan and a protest march in the white-only enclave of Forsyth County, Georgia, to bring together the congregations of San Francisco's largest synagogue and the writer's congregation.

In 1987, Rabbi Robert Kirschner of Temple Emanu-El and I found ourselves flying off to Georgia to respond to white supremacists who had attacked civil rights marchers observing Martin Luther King's birthday. But it occurred to us that if we could walk together in the countryside of Georgia, we could also do something of more substance to help the dream of Martin Luther King become more of a reality in our own communities. Consequently, we agreed that when we returned to San Francisco we would extend our symbolic cooperation into an annual pulpit exchange on the week of Martin Luther King's birthday celebration. We also went beyond that and established an ongoing, practical response to a pressing urban problem--in this case, to help

underachieving students succeed in school by offering free, one-on-one tutoring--in which both congregations agreed to a shared interest for the operations. By joining forces, we could address two social needs at once: students from economically disadvantaged families would get the kind of help with their school work that is rarely available, and volunteers from two often-divided communities (The Black and Jewish Communities) would have an opportunity to work together in pursuit of a common goal. Thus, Back on Track was born out of this need.

The program provides one-on-one tutoring in academic subjects to underachieving students in kindergarten through the twelfth grades. While everyone is welcome, the program is intended for students who cannot otherwise afford to pay for the extra help they need. The students served are primarily from San Francisco's Western Addition, and most attend public or parochial schools throughout the city.

All of the tutors are volunteers with the exception of the director who is a full-time staff person. Most come from the congregations of the Church and the Temple, but an increasing number are coming from outside organizations, among them the University of California Medical Center, Jewish Family Services and San Francisco Volunteer Services. All of the tutors bring to the program a desire to serve through teaching. A refresher-course in teaching skills is offered to them before they start tutoring; help is

available at all times thereafter from the Program Director who is a professional educator.

The academic term runs from September to June. Tutors and students are asked to commit 90 minutes each week to the program. Students received help with their homework and supplementary help in reading and math. Computer literacy is also a part of the program.

Tutors complete a report after each session with their students. The Program Director reviews the reports each week and tailors the program to meet the special needs of individual students. Progress, or the lack of it, is monitored carefully. Meetings are held with the students' parents, and exchanges between the program and the students' schools are encouraged.

Mastery has been achieved on how to motivate students and how to help them succeed. We have learned how to inspire our tutors and how to give them the confidence they need to teach effectively. We have also become more involved in reaching out to the families and the regular schools of our students, thereby making the lessons learned more effective and lasting.

During the 1988-1989 term, 34 students and 32 volunteer tutors participated in the Back on Track program. The students showed markedly improved performance in their schoolwork; grade point averages were up; their regular teachers reported that they had become more enthusiastic

about school and had come to their classes with a more positive attitude about learning.

One of our 5th grade students won a National Presidential Award for Academic Fitness; another won her school's math prize.

Although most of the original Back on Track students were drawn from the Third Baptist Church, teachers, parents and the students themselves have begun referring others to the program. It seems certain that the program will continue to grow. At the time of this writing, there are 40 students involved and a waiting list of twelve children.

As its founders intended, Back on Track serves two useful purposes: each student gets to work with an adult who is objective, actively concerned with his or her progress and, perhaps most important of all, readily accessible; and the tutors and staff come to know the students and their parents. Everyone in the program thereby shares in an educational and a cultural exchange. This is a great success story of how two distinct religious communities are working together in a partnership to establish an educational standard.

Third Baptist Church/Temple Emanu-El

Tutorial Program Budget

1988/1989

Payroll:

Program Director	\$18,000
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Supplies:

Books	1,500
Pencils	100
Pencil Sharpeners & Erasers	50
Paper	200
Office (Postage, Labels, Phone)	1,000

Other:

Transportation and Parking	600
Snacks	1,000
Audio-Visual Aids	5,000
Miscellaneous	2,000

TOTAL	\$29,450
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Footnotes

1. E. Franklin Frazier, The Negro Church in America, pp. 35-51.
2. Dr. Archie Smith, "Interpretation of the Peoples' Temple," Journal of the I.T.C., Volume X, Fall 1982, Number 1, p. 7.
3. Ibid, p. 7.
4. Ephesians 4:11-13.

APPENDIX D

THIRD BAPTIST CHURCH SUMMER SCHOOL MODEL

The previous model represents what the pastor and congregation can do to influence the quality of public education through the establishment of an alternative school, the Benjamin E. Mays Fundamental School. However, the Third Baptist Summer School is a prime example of what a church can do with more control as a cooperative venture with public education. Currently the minister and the superintendent are working to secure funds from several foundations to expand on more innovative programs to help Black and other minority students excel academically as we move towards the 21st century.

The need for this school to continue is possibly more than ever before. A newspaper article for The San Francisco Chronicle dated Wednesday, September 13, 1989, says:

"From 1988 to 1989, the average reading score for Black students declined from 40.1 to 39.4 on a 99-point scale. In language, their average score dropped from 41.2 to 40.5. In math, they dropped from 41.2 to 40.2, nearly 10 points below the national average."

The article also went on to say that:

"Black students in San Francisco, who account for one-fifth of the public school population, also account for nearly 75 percent of elementary school suspensions, a prime factor for their underachievement, school officials said ...¹

While it may be the easy way out for community leaders and educators to pass the buck and seek to blame the parents, teachers, students or a lack of educational

resources for this sad commentary, the only sensible and responsible way is for all segments to come together to address the problem.

The Third Baptist Church has continuously tried to be a solution to problems and not a part of the problem. Thus was the motivation given for us to work with the public schools in summer months to help youngsters catch up.

With an acorn of an idea and mustard-seed faith, the Third Baptist Summer School was born in June 1978. The school was first known as the "Summer Enrichment Program" and was under the auspices of the Young Adult Council and the Board of Christian Education of Third Baptist. It was established under the pastor's direction as a direct response to his desire to minister to the educational needs of the Black community.

The program began as a tutorial program with a regular staff of dedicated and qualified educators with either Bachelor's or Masters' Degrees. One member held a M.B.A. and still another member was simultaneously enrolled in a Doctoral program in Education and was employed as a counselor with the San Francisco Unified School District.

In a letter to the Board of Christian Education concerning the Summer Enrichment Program, Jill Young, coordinator, wrote: "We are very excited by the potential of the enrichment program. We believe the Spirit of God is

truly guiding us, and we pray that he continues to strengthen us."

The dates of the first Summer School program were July 10-August 11, 1978. It was an outgrowth of the school boycott of the San Francisco Unified School District in the spring of 1978. As a result of this boycott by Black parents, students and staff, the San Francisco School/Community Coalition for Quality Education (SCCQE) was founded.

In 1978, the entire staff volunteered their services. During the following years, only a gasoline stipend was provided. In 1984, through the support of the church and grants from foundations, the stipends became slightly more competitive with those of the San Francisco School District for comparable work.

From this "acorn" of an idea, a mighty oak has grown. This six-week summer session is fully accredited by the San Francisco Unified School District and prepares students to take the minimum standards and high school proficiency tests at the end of the session. There has been an average of 200 students each summer from K through 12. The budget is over \$40,000. Indeed the school has grown from a "Summer Enrichment Program" to a "Third Baptist School" that has been programmed for excellence.

The congregation has prepared over 100 youth who have gone on to institutions of higher learning and training.

Many of these students have become physicians, ministers, teachers, lawyers, nurses, journalists, technicians and semi-skilled workers.

Other distinct features of the program are:

1) Summer School replaced the two-week traditional vacation bible school.

2) Summer School taught Black history.

3) Summer School taught world religion.

4) Summer School pre-tested for placement in math and english workshops.

5) Summer School hired other youth as peer tutors and assistants.

6) Summer School provided scholarships for those unable to pay the registration fee.

Based on the survey of attitudes to education, there was an overwhelming response to the need for a year-round school for African American students in San Francisco. The writer will pursue this response with a feasibility study. This matter should be taken under advisement considering that there is no African American parochial school in San Francisco and many middle-class Blacks do send their children to Catholic and Lutheran schools. The writer contends that we do have the skills and financial base to operate at least one parochial school in our community. This is a future challenge that we shall seek to meet.

Third Baptist Church Summer School
General Information and Instructional Program

- Summer School Dates: July 1 through August 8
- Administration: Ed Randolph, Principal
Murphy Taylor, Assistant
Principal
- Location: Golden Gate School
1601 Turk Street
San Francisco, CA 94115
Phone: 931-0449
- Qualifications
for Admission:
1. Must currently be enrolled in one of the following grades: K-12.
 2. High interest in attending summer school.
- Attendance Policy:
1. Because there are only 30 instructional days during the summer, it is absolutely essential that students attend class every day class is in session. Absences in excess of 3 days will result in No Credit. This is not only the policy of the Third Baptist Church Summer School but that of San Francisco Unified School District and the State Department of Education.
 2. Parents will be notified on a daily basis when students are not in school and will be informed when credit is no longer possible.
 3. Absences are absences, regardless of the reason. Illnesses, suspension, excessive tardiness, etc., are handled in the same manner.

Credits: Junior high and senior high school students will earn 5 units of credit for 60 hours of instruction. No partial credit will be granted.

Discipline: Appropriate behavior is expected at all times. Foul language, fighting, smoking on campus and disrespect for teachers and other school officials will not be tolerated.

S.F. Unified School District Minimum Standards Testing: The Third Baptist Church Summer School is fully accredited and will administer the Minimum Standards Test on site. The dates are still to be determined.

Course Availability: Courses will be offered only if enrollment is sufficient to warrant a section and a qualified teacher is available.

Refund Policy: The \$40 registration fee is not refundable under any circumstances.

Jr. & Sr. High School Instructional Schedule:

Breakfast: 8:00 a.m. to 8:20 a.m.
(20 minutes)

Period 1: 8:25 a.m. to 10:25 a.m. (2 hours)

Courses: English Workshop (grade 7-8)
Black History/Religion (grades 9-12)
Math Workshop, Typing

Break: 10:30 a.m. to 10:45 a.m.
(15 minutes)

Period 2: 10:50 a.m. to 12:50 p.m. (2 hours)

Courses: English Workshop (grade 9-12)
Black History/Religion (grades 7-8)
Math Workshop, Typing

Lunch: 12:55 p.m. to 1:20 p.m.
(25 minutes)

Brief Description of Jr. & Sr. High School Courses:

English Workshop: This course uses individualized instructional techniques to meet the needs of students with varying abilities. Diagnostic instruments will be used by the counselor and the classroom teacher at the onset to determine the course of study. Minimum standards preparation in reading and writing are integral components of this course.

Black History & Religion: This course will trace the history of Black people in America and will study the impact of religion on that history. The world's major religions will also be studied.

Math Workshops: This course uses individualized instructional techniques to meet the needs of students with varying abilities. Diagnostic instruments will be used by the counselor and the classroom teacher at the onset to determine the course of study. Minimum standards preparation in mathematics is a major component of this course.

Typing & Computer Training: This course is designed to meet the needs of students with varying abilities in typing and computer literacy from the student who has had no typing to the experienced typist. Students will learn the touch system of typing, computer operation and will be able to type simple personal letters, term papers and simple tables, etc.

Kindergarten to 3rd Grade Instructional Schedule:

Breakfast: 8:00 a.m. to 8:20 a.m.
Religion/Reading: 8:25 a.m. to 9:00 a.m.
Recess: 9:30 a.m. to 9:40 a.m.
Language Development: 9:45 a.m. to 10:45 a.m.
Recess: 10:45 a.m. to 10:55 a.m.
Mathematics/Creative Arts: 11:00 a.m. to 12:20 p.m.
Lunch: 12:30 p.m. to 1:00 p.m.

4th Grade to 6th Grade Instructional Schedule:

Breakfast: 8:00 a.m. to 8:20 a.m.
Religion/Reading: 8:25 a.m. to 9:55 a.m.
Break: 9:55 a.m. to 10:15 a.m.
Language Arts: 10:20 a.m. to 11:20 a.m.
Mathematics/Creative Arts: 11:20 a.m. to 12:30 p.m.
Lunch: 12:30 p.m. to 1:00 p.m.

Footnotes

1. San Francisco Chronicle, Wednesday, September 13, 1989, P.5
Leonard Green, staff writer.

APPENDIX E

CHURCH PROFILE FORM

The following is a questionnaire which will be instrumental for a course that the Pastor is taking as a requirement for the Doctor of Ministry degree. This form is anonymous. You need not sign your name. Your cooperation in completing this form is greatly appreciated. Please check your response.

1.	Sex:	Male	Female	Total
		101 (27.75%)	263 (72.25%)	364

2.	Age:	No. of Persons	Age Group	Percentage
		9	6-12 yrs	2.47%
		11	13-17 yrs	3.02%
		73	18-35 yrs	20.05%
		107	36-55 yrs	29.40%
		37	56-62 yrs	10.16%
		128	63 yrs & older	35.16%

3. What is the length of your church membership?

No. of Persons	Length of Time	Percentage
81	1- 5 yrs	22.25%
44	6-10 yrs	12.09%
52	11-20 yrs	14.29%
178	21 yrs or more	48.90%

4. Annual Income of your household:

No. of Persons	Income	Percentage
75	7,200 - 14,999	20.60%
80	15,000 - 24,999	21.98%
70	25,000 - 34,999	19.23%
42	35,000 - 44,999	11.54%
57	45,000 & above	15.66%

5. Do you believe the purpose of the church is to:

a. Preach the gospel and save souls?

No. of persons	Percentage
140	38.46%

b. Save souls and engage in social action?

No. of persons	Percentage
220	60.44%

6. Which of the following describes your preference in church music?

	No. of Persons	Percentage
a. Gospel	141	38.74%
b. Hymns/Negro Spirituals	134	36.81%
c. Anthems	28	7.69%
d. All of the above	147	40.38%

7. When do you feel the pastor should pay you a visit?

	No. of Persons	Percentage
a. Regularly	186	51.10%
b. Only when sick	124	34.07%
c. Only when in trouble	96	26.37%

8. What geographical location do you live in?

	No. of Persons	Percentage
a. Western Addition	106	29.12%
b. OMI - Ingleside	63	9.89%
c. Bayview Hunter's Point	30	8.24%
d. East Bay	35	9.62%
e. Marin County	8	2.20%
f. South Bay (Daly City, Pacifica & South City)	46	12.64%
g. Other	42	19.78%

APPENDIX F

THE THIRD BAPTIST SCHOLARSHIP PROGRAM

With all of the aforementioned educational program that have been discussed, any local congregation's educational standard would be incomplete without a scholarship program to provide some concrete incentives for Black youth to strive for training. Historically Third Baptist has always sought to encourage youth who have shown the desire for a college education or vocational training.

Many of the senior members of our congregation have attested to the encouragement that my predecessor Dr. F. D. Haynes, Sr. gave to youth who were struggling to get an education. Though during his administration there was no organized and systematic plan to provide scholarships, it was commendable that he created the climate whereby modest sums of money were given to students. Also books of inspirational messages were given to graduates each year.

The writer is grateful for the great legacy from Dr. Haynes. According to Dr. J. H. Jackson in his book, A Story of Christian Activism:

He was a local and national denominational leader. For seven years, he was moderator of the American Baptist Convention, State of California; for six years, President of the California State Baptist Convention; and for eight years one of the vice presidents of the National Baptist Convention, U.S.A. At his death he was director of the Scholarship program of the National Baptist Convention. Both Dr. Fred Haynes and Miss F.O. Alexander were kind and sympathetic. They were dedicated to the work of young people as well as

adults. Their attitudes did much to encourage and to inspire all who came in contact with them.¹

The above pioneering spirits who supported an education standard through a scholarship program at the national level is encouraging for the writer. It became our responsibility to build on their legacy and broaden the base of participation.

The first organized scholarship program in Third Baptist was begun under the writer's direction in 1978. The record reveals from the minutes of the Board of Christian Education of Third Baptist, September 18, 1978 the following:

The Scholarship Interviewing Committee met on September 12 and their chairperson Richard Gillette submitted the following recommendations: ... 1) that the Scholarship Committee and the Interviewing Committee be combined and additional members be obtained via announcements in the Church bulletin, 2) The Scholarship Committee develop a viable scholarship program ... Caviel mentioned that there was \$7000 available for the scholarship ... A motion was made that letters be sent to all persons not meeting the established criteria, and that the scholarship Interviewing Committee recommence with a one-week limit to make a scholarship award selection. They are to establish a point system with a certain number given to GPA, a certain number for Church involvement, and for the other criteria. A scholarship will be awarded to the three persons who have applied in good faith and met the established criteria. They are Steven Cagle, Sheila Caviel and Frederick Haynes, III.²

From this beginning it is significant to note that a physician, lawyer and minister were developed who are doing exceedingly well. Since 1978 the Church has awarded an average of eight scholarships, ranging in amounts from \$1,200 to \$500. These students have excelled at such

institutions as, Columbia University, Morehouse College, University of California at Berkeley, Spelman College, Texas Southern, University of San Francisco, Princeton University, University of Washington, Georgetown University, Clark College, Crozer Seminary, Bishop College, Brigham Young University and Emory University.

At the present time there are seven young men at Morehouse. This fact is cited because more needs to be done to encourage Black males to excel academically. According to recent reports there are now more Black males in prisons than there are in institutions of higher learning.

Since 1978 one congregation has produced the following fully trained professionals:

- 3 Social workers
- 5 Ministers
- 6 Lawyers
- 7 Physicians
- 9 Computer programmers
- 10 Medical technicians
- 12 Educators
- 8 MBA's

There are many others who are in technical, managerial positions and computer science. However, it is significant that these persons excelled for the most part because their congregation supported them morally and financially.

It is also significant that lay leadership has been involved in having annual banquets to raise funds. Possibly our peak year was in 1984 when a banquet was given to honor the pastor and business professionals. Over \$20,000 was realized from this effort. In successive years we have

honored health professionals, educators and political leaders. Among the speakers have been Jesse Jackson, Mayor Tom Bradley, Speaker of the Assembly Willie Brown, and Dr. Louis Sullivan who is now the secretary of the U.S. Department of Health and Human Services.

With the above format, our congregation has been able to set the standard for educational achievements, raise monies to support students financially and provide role models who have excelled in their fields to be present and also inspire our youth.

Finally we are able to provide a community baccalaureate brunch and ceremony to give Black youngsters a sense of community with their families at the time of celebrating their success.

Footnotes

1. J. H. Jackson, A Story of Christian Activism, pp. 527-529.
2. Third Baptist Church Board of Christian Education Minutes, September 18, 1978.

APPENDIX G

THE CHARLES ALBERT TINDLEY ACADEMY OF MUSIC AT THIRD BAPTIST CHURCH

The Charles A. Tindley Academy of Music was established in the fall of 1988. The writer had seized upon the vision for such an academy for several reasons. There has been a continual devaluation and decline of music programs in public school systems nationwide. Sightreading and sightsinging of musical scores is virtually nonexistent due to budget cuts and basic neglect. Of course, if this be the case with, say, Euro-American music in general it is all the more true of African-American music in particular. The time has passed in which Black students were taught the wide repertoire of African-American music, ranging from spirituals, hymnody, gospel music, jazz, rhythm and blues, and so forth. Many Black students, including many who attend our church, have little understanding of the context and history from which such music emerged or the writers, where applicable, of this music. That which they know in a number of instances they have learned through worship services and workshop and lecture experiences at Third Baptist.

Moreover, the writer was impressed by the work of Dr. Walter Turnbull with the Boys Choir of Harlem and wished to use this choir as a model for the Tindley Academy. The Boys Choir was founded by Turnbull in the basement of a Seventh-

Day Adventist church in Harlem in 1968. From these humble origins Turnbull began to canvass the community, recruiting the help of parents as he enlisted their children for the choir. He wished to provide a positive, culturally enriching, disciplined experience that would introduce African-American music along with Classical and contemporary music of Euro-American influence. The Boys Choir has escalated from its basement origins to the penthouse status in the music world. It has toured internationally, appeared on nationwide telecasts, made an album of its own and appeared on other albums by other artists.

Third Baptist was one of the Boys Choir's hosts when it made its west coast debut in 1988. The Boys Choir performed in concert before 2300 persons at the 3,000-seat Davies Symphony Hall in San Francisco in March of that year. It is rare that Davies Hall houses as many occupants, even when the renowned Herbert Blumstedt and the San Francisco Symphony are in season. This showing of persons was attributable to the excellent work of the concert committee; the previous performances of the choir in Oakland several days before the Davies concert, enhancing their drawing power; and my persistence with the local media that ample coverage be given to the choir.

Our sponsoring committee prevailed upon the media because the Black boys (and girls; there is now a contingent in the choir for them) from the ghetto were being provided

a more excellent way via a highly disciplined artistic involvement. These young men and women have had their horizons broadened beyond the despair, dread, disease and death to which they are accustomed. As a result, over 80% of the choir's members finish high school. Many of them further their education and are encouraged through tutorial opportunities via the choir. This positive story, I felt, should counter the predominantly negative images of the African-American community carefully cultivated by the media. Through this 1988 concert and a subsequent engagement in 1989, over \$80,000 has been raised to endow the Academy. The endowment mainly pays for a lead teacher of the Academy, which meets in the church's youth building.

The Boys Choir of Harlem has increased knowledge of Black racial identity; the Black contribution to the arts; exposed youth to a broader repertoire of music and artistic expression, and increased self-confidence and appreciation of African-American culture. In like manner, this is my vision for the Tindley Academy. Open to ages 7-18, it offers vocal training, sightreading, sightsinging, basic piano skills and an introduction to choral conducting. Within this framework exposure to the broad African-American musical tradition is provided. From this starting point other non-Black music expressions will be taught.

Another basic reason for the Academy is related to the tradition its namesake embodied. There is a basic belief in

popular culture that, for example, Black church music consists basically of Negro spirituals and contemporary gospel music. This dominant view, perpetuated by mass media, is also held by a great many Black persons. I firmly believe that a better racial identity can be experienced by Blacks when they have knowledge of Black leaders in the arts and church community who have raised a prophetic voice through their art forms. Such a leader was Charles Albert Tindley, whose impact upon Black social action before and after the Civil Rights Movement is profound.

The Academy is named after Tindley because he embodied values in his ministry, and particularly his songs, that reflected racial pride, broad vision, socio-political uplift through direct action and education. In his legacy is a message to excel despite adversity that can benefit the current generation amidst the hopelessness and underachievement surrounding it. Tindley was born into slavery in Berlin, Maryland, in either 1851,¹ 1856, 1857² or 1859.³ At an early age he exhibited a great desire for learning. Taken from his father shortly after his mother's death at age five, Tindley began to pick up bits of old newspaper left on the road near his slave quarters. At night he would light pine knots and study the newspaper scraps by the light they generated. Tindley "would use fire coals as pencils and would mark all the words he could make out on the bits he collected, lying flat on his stomach to

prevent being seen by anyone (slaveholders) who might still be about."⁴ A white friend who would later become a leading banker in Berlin, Md. helped him in these early endeavors at self-education.

Coupled with this strong urge for secular enlightenment was a similar desire for spirituality. The urging for religious fulfillment led him to enter into an all-white church one Sunday, barefooted and wearing an ash-washed shirt, to read the Bible with other children. In spite of the negative reaction of the white congregants the missionary in charge permitted Tindley to read the lesson.⁵

Fortified by the encouragement of the missionary Tindley "went ahead with his plans for self-improvement and day after day, after following the plow for hours, he would pace the 14 miles he had to cover, back and forth, in order to reach a teacher willing to help him."⁶ By way of "such methods and means he obtained information until he was able to leave Maryland to go to Philadelphia."⁷

Upon his arrival in Philadelphia Tindley worked as both a hod courier and sexton of the Bainbridge Methodist Episcopal (M.E.) storefront mission. He established a personal rule of thumb to learn at least one new thing daily. During this time he also began purchasing, with whatever spare change he had, books to pass examination for the ministry in the Methodist Episcopal church. In 1885 he was admitted on trial to the Delaware Conference of the M.E.

church. He also attended Brandywine Institute, finishing its theological course and correspondence courses in Greek, through Boston Theological School, and Hebrew, through the Hebrew Synagogue in Philadelphia. If this were not enough, Tindley also engaged in private studies in science and literature.⁸

An illuminating illustration of Tindley's personal resolve to achieve is found in his son's laudatory biography of the elder Tindley:

When he took his examination for the ministry he was sexton of the church that he afterwards returned to serve as pastor for more than thirty years and build into the great Tindley Temple. At the time of the examination a bumptious colored man, a college graduate who was also asked to take the examination contemptuously asked of Tindley, 'How do you expect to pass this examination? I and the other candidates hold diplomas in our hands. What do you hold? 'Nothing but a broom,' replied Tindley who ... passed second among a large class of candidates all of whom were school men?⁹

Tindley took his first pastoral assignment in Cape May, New Jersey. While in Cap May during a heavy snow storm, he, his wife and two of an eventual twelve children shared in a tremendous experience of God's providence. There was no food in their humble cottage save a piece of stale bread. A pall was caste upon the household due to the death of the Tindleys' baby daughter, Elanora, the night before. So bereft of funds were the Tindleys that Elanora's body yet lay in the front room. Nonetheless Tindley had his wife set the table as if food was available.

After morning prayer they seated themselves at the table. A loud voice from the outside, however, punctuated the family's privacy, saying "Hey! is anybody alive here?" Tindley opened the door to a White man with a large sack of food provisions and firewood. After telling this stranger, who was concerned about the new parson's family welfare amidst the winter storm, of his dead daughter, he was told by this man that his child would have a decent burial. Inspired by this "miracle" Tindley later that evening penned the words to "God Will Provide for Me."¹⁰ The second stanza of this song implies the biblical bias God exhibits for the poor:

All my raiment and my food,
And all my health and all that's good;
Are within His own written guarantee,
God is caring for the poor,
Just as He has done before,
He has promised to provide for me.

The above is the type of hymnody Tindley produced which inspired socio-political action in later generation. It reflects not only the providential hand of God upon human affairs as well as God's biblical bias toward the poor but also a realized eschatology: while the powers that be neglect the poor, God is caring for the poor. Implied is the human response to such good news to do likewise. Tindley's response to his plight before the provisions were given and after reflects the assumptions of the academy named after him: there is a way to face adversity, a way out of adversity and the grace to persevere in the interim.

Tindley left Cape May for an Odessa, Delaware pastorate, then to the Pocomoke Circuit in Maryland, where he pastored two churches, then Fairmont, Maryland and Wilmington, Delaware. Finally in 1902 he was called by the Delaware Conference to the Bainbridge Street M.E. church, where some twenty years before he worked as sexton. Beginning with a membership of no more than forty persons Tindley led the church from a storefront to a brownstone building seating 600 persons. Eventual refurbishment out of necessity increased the seating capacity to 800.¹¹ By 1911 Tindley led the purchase of the old Westminster Presbyterian Church and his congregation was renamed East Calvary M.E. Church.¹² By this time the congregation had grown to 1900 members, many of whom were drawn by Tindley's oratory. Tindley represented in his preaching a mixture of the best of the Black oral tradition, with homely illustration, a commanding presence and evocation to racial uplift and self-sufficiency, and a romance with the classics. The Philadelphia Evening Bulletin reported an example of this mixture:

His (Tindley's) ability to get his religion down to very simple terms in an artistic-poetic way gave him the greatest influence among his followers. Characteristic of this was his sermon on 'A Match,' in which he began with an apology for having selected an apparently trivial subject and ends with an eloquent peroration in which, after pointing to Galileo as one of God's great matches and referring to the manner in which Edison, Marconi and Morse had helped illuminate the world, he pictured the world as 'God's Match Box' and that all its inhabitants matches that someday might light their fellow men onward.' 'I am one of God's

matches,' he would say, and I have known trouble, plenty of it, heaps of it, but you can only strike the rough side of the box and trouble is the rough side of 'God's Match Box' and you can't light your light until you have known trouble.¹³

By 1923 such preaching caused the congregation to grow to 10,000 members, making it the largest Black church in America. Thus a 3200-seat sanctuary was built next to the old church, taking up an entire city block in all.

Tindley began clothing and feeding the homeless and poor of his church's West Philadelphia environs not long after it moved there. Drawing initially from his own personal funds he provided this service during the winter revivals at the church which often ran through February. Later, during the Word War I era which drew to Philadelphia "40,000 colored men and women ... from the South to take up 'war work'"¹⁴ East Calvary grew all the larger. As a result Tindley and his assistants provided temporary aid and in 1922 helped 9000 persons with employment and other matters. Departments dealing with immediate relief, clothing and training in cleanliness and as day workers, waiters, cooks, clerical, millinery and dressmaking.¹⁵

By 1928 Tindley's feeding program served 500-600 persons on \$30 a day.¹⁶ When the Depression struck the next year, Tindley opened the old church building and fed more destitute persons and housed them.¹⁷ At the time of his death in 1933 Tindley was making plans to build a garment factory to put the many jobless persons of his

congregation and community to work. This self-help initiative, consistent with the preachments of Booker T. Washington and Marcus Garvey, was indicative of a ministry in which socio-political praxis was consistent with its sermonic and lyrical content.

Tindley's musical impact upon the socio-political context in America is most provocatively felt through the following words he penned:

This world is one great battlefield
With forces all arrayed;
If in my heart I do not yield,
I'll overcome some day.
I'll overcome some day (some day),
I'll overcome some day;
If in my heart I do not yield,
I'll overcome some day.

Both seen and unseen powers join
To drive my soul astray,
But with His Word a sword of mine,
I'll overcome some day.
I'll overcome some day (some day)
But with His Word a sword of mine,
I'll overcome some day.¹⁸

Again, the theme of overcoming obstacles is sounded in dealing with such forces at the personal and social level. Of course. Many years later, in 1960, at the Highlander Folk School in Tennessee, where college students that initiated the sit-in movement met for a workshop, this song took on new meaning. Introduced to these students by folk singer Guy Carawan as a remnant of 1930s labor movement songs was the transposition of Tindley's original: "We Shall Overcome." The transposition of Tindley's pre-gospel era creation spread rapidly among the students. "Simple

strains and dogged sincerity made the hymn suitable for crisis, mourning and celebration alike, as many adults discovered when they heard the song for the first ..."¹⁹

Taylor Branch, author of Parting the Waters, offers an interesting observation on Tindley's influence, and particularly via "We Shall Overcome":

Tindley was a prime influence on Thomas A. Dorsey, the father of modern gospel music. The gospel rhythms, along with the quartet styles and other modes of religious music pioneered by Tindley and Dorsey, became so popular that they burst out of the Black churches into concert halls and even nightclubs during the Depression. Later, through pop music and the Civil Rights Movement, they registered strongly among millions in the majority white culture who remained ignorant of the origins in Black sacred music. One small indication of the astonishing range of early gospel is the fact that Tindley wrote ... also 'Stand By Me,' a title Ben E. King of the Drifters adapted to puppy romance and made into a hit rock'n'roll song.

Such a statement indicates the profundity of Charles Albert Tindley's hymnody and its impact upon the social context of American society. In like manner the vision of the academy name for him seeks to build upon this firm foundation.

It is the writer's vision to "love" the Black youth of our church and community into learning more than just rap music or the acid-rock gospel music of the urban scene. Black America has a rich and varied musical heritage which reflects all idioms of music (this includes classical, Eurocentric anthems, hymns, Negro Spirituals and gospels). But if no one strives to teach this good music to our youth, we will have lost it all by the 21st Century.

The Tindley Academy is now teaching 40 students how to read music, sing music, play music and not reduce music to only rhythm and loud call response.

Moreover, it is my contention that no one musical idiom should be idolized. An extreme classical diet is just as narrow and bigoted as an extreme gospel diet. All types of music that are done well will feed the soul and mind. Tindley's musical tradition definitely fed the soul and mind.

Not only will these children and youth learn a variety of good music. But more importantly they will be surrounded by the historical legacy of one man who excelled academically, culturally and spiritually against great odds. The message must be conveyed to African American youth that they can, like Tindley, be intellectually sound and spiritually soulful.

Footnotes

1. Tindley, E.F., The Prince of Colored Preachers: The Remarkable Story of Charles Albert Tindley of Philadelphia, Pennsylvania (Lapur, Mi.: W.E. Cole, 1942), page 7.
2. History of Tindley Temple (from 1963 program of the Delaware Conference of the Methodist Church).
3. "Dr. Tindley Dies; Noted Preacher," Philadelphia Public Ledger (July 27, 1933).
4. Tindley, p. 7.
5. Ibid., p. 9.
6. "Men and Things," Philadelphia Evening Bulletin (July 23, 1933).
7. Tindley, p. 10.
8. Ibid., pp. 10-11.
9. Ibid., p. 4.
10. Ibid., pp. 11-13.
11. Ibid., p. 17.
12. "Once Sexton, Pastor Builds \$64,000 Church," Philadelphia Ledger, April 9, 1911. E.F. Tindley, however, disputes the above figure, indicating the cost of the building was \$69,000 (see Tindley, p. 19).
13. "Men and Things," July 23, 1933.
14. "East Calvary Church Great Social Centre," Philadelphia Record (July 8, 1923).
15. Ibid., (July 8, 1923).
16. "Hundreds are Fed in Tindley Temple," Philadelphia Evening Bulletin (January 29, 1928).
17. Jones, Ralph H., "History of Tindley Temple Methodist Church--130th Anniversary (September 30, 1967), p. 2.
18. Townsend, A.M., led). The Baptist Standard Hymnal with Responsive Readings: A New Book for all Services (Nashville: Townsend Press, 1973), No. 419.

19. Branch, Taylor, Parting the Waters: America in the King Years, 1954-63 (New York: Simon and Schuster, 1989), page 310.

APPENDIX H

SURVEY OF PARENTS WITH CHILDREN ATTENDING THE THIRD BAPTIST CHURCH SUMMER SCHOOL PROGRAM

A random sampling of parents of children who attended the Third Baptist Church Summer School Program was conducted to determine their feelings regarding the program. The survey consisted of twelve (12) questions that were posed to each participant. Last year's (1989) summer school enrollment consisted of 177 students. Thirty-four households of children enrolled last year were surveyed, and twenty responded; a response rate of 58.8%. The last of the twelve questions was added after the survey had begun. Eleven households responded to this question.

In some instances the responses do not equal the total number of respondents because a respondent did not reply to the question. In instances where the respondent was "not sure," this response was noted under the specific question. A few of the survey participants felt that the question(s) did not apply to them, and this kind of response was recorded as "not applicable" (N/A).

1. How did you hear about the Third Baptist Church Summer School Program?

Word of Mouth	5	25%
Neighbor	3	15%
Flyer	1	5%
Tutorial	1	5%
Sun Reporter	4	20%
Third Baptist Church Member	6	30%
	—	—
Total Response	20	100%

2. How many children do you have enrolled in the summer school program?

<u># of children</u>	<u>Respondents</u>	
One	9	45%
Two	8	40%
Six	1	5%
	—	—
Total Response	18	90%

3. How many years has your child (or children) attended summer school?

<u># of Years</u>	<u>Respondents</u>	
1	13	65%
2	3	15%
3	4	20%
	—	—
Total Response	20	100%

4. Does the fact that this is a church-sponsored school influence your decision to enroll your child (or children) in our program?

Yes	11	55%
No	9	45%
	—	—
Total Response	20	100%

5. Does the community location of the school influence your decision to enroll your child (or children) in this program?

Yes	17	85%
No	3	15%

Total Response	20	100%
----------------	----	------

Comments:

*Convenient because it (the school) is within walking distance.

*Accessible - 1

*Close & convenient - 2

6. Has your child's (or children's) performance in school improved as a result of his/her attending summer school?

Yes	14	70%
No	3	15%
Attended for enrichment	3	15%

Comments:

*Improved self-esteem.

*Grades improved from F to A in math.

*Made honor roll for the 1st time ever.

*Small classes makes the difference.

*Improved reading & math skills.

*Child was expelled -- disruptive.

7. Does the fact that the summer school staff is comprised of primarily Afro-Americans, affect your decision to enroll your child (or children) into the program?

Yes	12	60%
No	8	40%

Total Response	20	100%
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Comments:

*Teachers serve as roll models - 2

*Afro-Americans are reflected as positive role models - 1

*Made me feel that the staff was more caring.

*Makes no difference.

*Education is important no matter who the teacher is.

8. What are the weaknesses of the Third Baptist Church Summer School Program?

*Needs stronger awareness of culture	2	10%
*Improved yard supervision needed	2	10%
*Would like to see Art Class	1	5%
*Classes too large	1	5%
*Non-students on playground causing trouble	1	5%
*Discipline	1	5%
*Not enough patience (daughter was expelled)	1	5%
*Need extended hours to pick up children after school	1	5%
*N/A	7	35%
	—	—
	17	85%

9. Did your child (or children) receive financial assistance to attend summer school?

Yes	2	10%
No	18	90%
	—	—
Total Response	20	100%

Comments:

*Did not know how financial aid was available.

10. Do you plan to enroll your child (or children) in the 1990 summer school program?

Yes	15	75%
No	2	10%
Not Sure	3	15%
	—	—
Total Response	20	100%

11. Did you attend the Closing Ceremony?

Yes	10	90%
No	1	9%
<hr/>		
Total Response	11	100% (question was added after survey was underway)

12. If so, did you find the Closing Ceremoney beneficial?

Yes	10	100%
No	0	0%
<hr/>		
Total Response	10	100%

Comments:

- *Provides an opportunity to see what students have accomplished.
- *Provides support and encouragement to parents and students.
- *Meetings with other parents and staff.
- *Long but worthwhile.

APPENDIX I

THIRD BAPTIST CHURCH COVENANT

We believe, as baptized believers of a New Testament Church, in the leadership and power of God, Jesus Christ and the Holy Spirit. We believe that through the sinless life of Jesus and His death upon the cross, God made Him the final judge and Saviour of all, before whom all creatures must stand. Therefore, we are committed to bearing the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

We shall, by the aid of the Holy Spirit, work for the spiritual, religious, moral, academic and social advancement of all people; to promote excellence in worship, Bible study, church polity and world missions; to contribute one-tenth of our earnings for the support of the church and its services to the church family and the world.

We also unite to support and enrich our families, to train our children in religious and secular education; to be positive, just, and show the spirit of Christ in all of our conduct.

We covenant together with dedicated hearts, willing minds, warm spirits and able bodies to ... "do justly, to love mercy and to walk humbly with our God ..." Amen.

APPENDIX J

MY AUTOBIOGRAPHY AS IT RELATES TO MY FOCUS

I was born in Jackson, Mississippi, a medium-sized southern city that was named for Andrew Jackson, the general of the Creek Indian War of 1812. The city had a population of about 65,000 and a 39% African American population when I was born on February 20, 1941. In Jackson there was an antebellum City Hall that sticks out in my memory. I was told by my parents that it was built by slaves. This social setting was to become for me a nagging reminder that I was a great-grandson of a slave and was to stay in my "segregated place."

My parents sired eight children; three girls and five boys. My maternal grandfather was a farmer and my paternal grandfather was a preacher in the rural Mississippi delta; in fact I have his ordination papers of 1896. Three uncles and my father were also preachers. They were not schoolmen. Basically, they were gifted men who observed and were self-taught. My father had a great yearning for formal training; but was unable to receive it because of time spent trying to provide for a large family. I was told that my mother, who is now 86, only finished the 8th grade. Her mother and my father's mother were basically housewives and background women who supported their husbands in the church and public scenes.

It was also my mother's role to work in the background to complement a busy husband who failed to spend a lot of time with the family. Consequently, most of my formative years were spent with my mother. Though I was not able to spend a lot of time with my father because he was a country itinerant preacher, I had very high respect for him because of what I learned about his reputation in the church communities. I never knew him as "Dad": He never took me to a ballgame or was at school functions or holiday celebrations with the family. The time I spent with him involved doing general house cleaning for wealthy white people in North Jackson. There were occasions when they did not pay us a full wage, but gave books or clothes to augment the meager wages.

I remember those days when my father would leave Jackson on a Friday evening to attend to his rural churches. When Monday or Tuesday came he would return home with the small offering in a paper bag and give it to my mother to buy food or clothes from the Salvation Army. He would also bring eggs, a shoulder of ham, corn, chickens and molasses, etc. from the humble members of his churches in order that we would have enough to eat.

This is my memory of how we were able to subsist or survive as a large family in a three-room house.

All of the cultural and academic training that my parents did not have time to provide, was given to me

through my church and my school. These institutions became my extended family where I met achievers and outstanding role models of preachers, teachers, musicians and civil rights workers.

My first occasion of hearing about Mary McLeod Bethune was through a deacon of my church who had promised to take me to hear this great woman who emerged from slavery to be a counselor to presidents and a close friend of the late Eleanor Roosevelt. Needless to say, he forgot to call to give me a ride to the then Colored Y.M.C.A. to hear the great leader of women and inspiration to many young Blacks when she served as president of Bethune-Cookman College in Daytona Beach, Florida.

Though I missed hearing the great lady, I never ceased learning about her through books and striving to possess the same fight for achievement that she exemplified. Here was a woman who finished Scotia College in Concord, North Carolina and Moody Bible Institute. She finished with the dream of becoming a missionary to Africa; but the mission board of the Presbyterian Church turned her down because they said they were not accepting Blacks as missionaries. Ms. Bethune left this disappointment and went on the Daytona where she founded a school to teach girls in the slums of that city with \$1.50, faith in herself and almighty God. That institution is now a multi-million dollar operation.

She, like myself, did not have a brilliant and exceptional record behind her but we excelled in our fields because of the fight that was in us.

From this instance in 1953 my world was to become my mother, the Church, the N.A.A.C.P., and my school. My first occasion of leaving home was in 1956 when I was a delegate to the National Convention of the N.A.A.C.P. in San Francisco. At the age of 15 I had organized in Jackson what was the youth division of the organization. I had travelled to San Francisco with my late civil rights mentor Medgar Evers and was greatly blessed to have met the late Dr. M.L. King, Jr. who was later to become a close friend, jail mate, and the writer of one of my letters of recommendation for graduate school at Crozer Theological Seminary; from which I received my Master of Divinity.

I supposed I was prepared to reach the national platform with these great giants because of my early opportunities of exercising my leadership gifts in junior high and high school. It has always been my lot to be the person chosen to lead the group or the cause. Thus my world has basically been an extended family and relying on the community for support that others would have gotten from the nuclear family.

Possibly this is why God permitted me to meet the young lady who was to become my wife and the mother of my three beautiful and well-mannered children. I give Jane great

credit for keeping things together at home. She was greatly prepared for this function as the oldest daughter of a family in Virginia that worked hard for success. I met my wife while leading a kneel-in at First Baptist in Atlanta. She was then a student at Spellman College. She really impressed me with her graceful air and her beauty. She is not only beautiful, a good wife and mother, but she also has earned a Masters in Business Administration from the University of Minnesota.

In addition to meeting my wife at Morehouse, I also was to meet there a great academic challenge which regrettably I did not fulfill to my satisfaction. I did above-average work and did not excel as I could have. For many years I felt guilty about spending so much time in the Civil Rights Movement until I did not give justice to academic pursuits. But it was my privilege to finish Morehouse in 1964 with a B.A. in Sociology.

In addition to the world education that I received from hearing such leaders as Malcolm X, Mordecai Johnson, Robert Frost, and Eleanor Roosevelt, I also began to hear a challenge within to go on further and excel, though my father died one month before I finished college. In this time of loss I was also blessed to receive a scholarship to travel and study in Africa on Operation Crossroads Africa during the summer prior to my admission to Crozer for graduate studies.

Africa was exciting and brought me great relief to know that my motherland was not all jungle and that Africa had made great contributions to the development of western civilization. Since that summer experience I have travelled to Africa on seven other occasions and led many causes in behalf of better understanding and aid for Africa.

During my seminary years I was challenged with getting married, accepting a call to my first church in 1966 and becoming the father of two sons who were born in 1968 and 1970 respectively named Amos, Jr., and David. Upon finishing seminary in 1968 I at the same time became greatly involved in civil rights as President of the West Chester N.A.A.C.P. While in West Chester, I pastored a small suburban church of 300 members. I also had the signal honor of being the first Black, first clergyman, and youngest member to serve on the West Chester Area School Board in its history. I led movements that resulted in the desegregation of housing in that community and other programs to aid the educationally disadvantaged youth of suburban Philadelphia.

In 1970 I responded to the call of the Pilgrim Baptist Church of St. Paul, Minnesota. This congregation was the oldest Black Baptist Church in the Northwest having been founded in 1863. I found my church there to be like most historic Black churches, suffering from the evils of caste in the church based on skin color. This phenomenon was also

prevalent in my native city of Jackson. Any Black who was of a dark complexion was not to be accepted or to give leadership in the community. By the time that I reached Pilgrim, this evil was on its way out, but the congregation was still suffering from a crisis of identity--wanting to act white. However, I was successful in leading them to accepting their Blackness and realizing that they could be emotional and intellectual as a people.

In addition to having a most successful pastorate in St. Paul, I led the completion of a housing development, founded the Benjamin E. Mays Fundamental School, which is still one of the most successful alternative schools in the nation, and served as Chaplain of the Minnesota Senate for three terms.

It was in the year of the Bicentennial Celebration, 1976, that I was called to pastor Third Baptist Church of San Francisco. Just one year later my wish for a daughter was fulfilled when my daughter Kizzie was born. Again I found myself leading the old and historic Black church of the community. My task was also to be repeated of helping a church to accept its Blackness. Though I have met some conflicts because of a difference in values of what ministry is about and what the mission of the church is, I am proud to say that through hard teaching, and surrounding myself with able people, I have had great success over the past thirteen years. We have developed an accredited summer

school program that has been operational for ten years and has had an average attendance of 200 each summer. We have also fed the hungry, given educational scholarships, led a major economic development program in the Fillmore Center and also we've done "church things" of evangelism, teaching, preaching, counseling, and equipping the saints for ministry.

How have I done these things? I was inspired by the broken dreams of my parents; the church, and the N.A.A.C.P. pushed me on. My wife has been of excellent support and God's grace has led me to arise in every situation.

I am now at the midpoint of my days and with what time I have left I wish to give more time to my family, serious scholarly research, great preaching and motivating my church members to be "priests to each other" so that we shall be equipped collectively to minister to people of the 21st century who need meaning, community and structure to survive what Alvan Tofler calls the "Third Wave."

In my estimation, the Black church and the Black community will not be able to make it through the 21st century without a focused pursuit and appreciation for education. Lyndon B. Johnson said in 1965 that "[p]overty will no longer be a bar to learning, and learning shall offer an escape from poverty ... we will liberate each young mind--in every part of this land--to reach the furthest limits of thoughts and imagination."

The vision of Lyndon B. Johnson has been put on the back burner by successive administrations since his leave from office. And the Black Baptist Church has the challenge to work in spite of negative external forces and establish an educational standard for its program.

Why do I focus on the Black Baptist Church as a responsible group to deal with regarding this problem? For one instance most Blacks are Baptist. Secondly, though the influence of the Church has waned in recent years, the Black church is still the center of life in the Black community for good or ill. Thirdly, because of lack of enough leadership and the autonomy of the Baptist Church, no standard for education has been enforceable for the community. With this reality, I have also met too many instances when ministers in the pulpit have put down education by saying, I may not have my B.A. degree but I do have my B.A. (Born Again Degree). In my own church experience during the early years of my tenure in San Francisco at Third Baptist, I found a great resistance from people who were not lettered to persons who had been fortunate to get college training. This greatly grew out of jealousy and not a disdain for education. With a population of about seventy-five Baptist Churches, San Francisco only has eight pastors who have completed college and seminary training. It is also a sad commentary that with the exception of my congregation, there is not one other Black

Baptist Church that has an ongoing tutorial program or academic school. Yet, many middle-class Blacks and some blue-collar workers will send their children to White, Lutheran, Catholic, and non-denominational Christian schools to get what they consider a quality education. At the denominational level, not many churches are supporting our private Black colleges. Currently the only Black Baptist college in the Southwest has closed its doors because of poor financial support.

All of the above bleak situations are occurring at a time when Black America needs education and training to get ahead. Some days ago, I heard the president of a state university say that there are approximately two hundred thousand Black males in institutions of higher learning, but there are over four hundred thousand Black men in prisons in America! No wonder a recent study reveals that if social conditions are not improved for Black males, by the year 2000, 70% of all Black men will be dead, in jail, unemployed, on drugs, or victims of alcoholism. It goes without saying that if the Black male is not together, there is very little hope for the race to succeed.

It is also no secret that the number of school drop-outs is disproportionately higher for Blacks. Those who get to college do not stay. There is also a great decline in the number of Blacks who are going on to graduate schools. While everyone is not expected to be a "scholar" or to go to

college, there is still not much to be happy about when it comes to the Black community getting involved in training at trade or technical schools.

My passionate concern is that if our people are doing so poorly in general in public education, who can they turn to if they cannot turn to the Black Baptist Church for motivation for academic and vocational excellence? It is my contention that a way needs to be established for a local Baptist Church to pursue an educational standard in spite of its local autonomy. History reveals that the late Dr. Martin Luther King, Jr. was not attracted to the ministry until he met Dr. B.E. Mays, a man who was religious and intellectual. Prior to his encounter with the great schoolmaster, he was attracted to law as a possible career because he did not want to be categorized with Black Baptist preachers who had no intelligence.

I wish to focus my project on the development of a model of an educational standard for a Black Baptist Church. I wish to get at the problem by:

- 1) Treating the biblical and theological themes which support an educational standard;
- 2) Presenting a case for how education was used as a means for racial "up-lift" in the 1860's through the pre-World War I migration.
- 3) Stating the education models that I have used throughout my ministerial career to enable the church to be

a surrogate agency to help public education do the job of responding to the educational needs of Blacks in an urban community.

4) Relating how educated Blacks can be utilized in a mass Black Church setting in a non-threatening way to help non-schooled persons use and improve their skills for the development of an educational standard for Christian education;

Consequently, my focus will be placed on how a local Black Baptist Church can serve God with heart and head to lead our people to a better life in the 21st century. When I do this, I will honor my father who respected education, though circumstances prevented him from getting all of his formal training. I will also give my congregation that "self-help" spirit that motivated Mary McLeod Bethune and others to excel in spite of the odds of segregation and discrimination.

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